CHURCH HISTORICAL SOCIETY

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. III—NO. 3 PHILADELPHIA, DECEMBER, 1914 15 cents a copy $1.00 a year

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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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From Man to Man

Church House

PHILADELPHIA.

In Lent, 1914, for six successive Thursday evenings, there met in the Church House, Philadelphia, a Mission Study Class on China, consisting of fourteen men chosen one from each of fourteen Parishes in the Diocese of Pennsylvania, under the leadership of Dr. W. H. Jefferys, Medical Missionary of the District of Shanghai. The spirit of prayer dominated each meeting. The power and privilege of prayer was increasingly realized and emphasized. The following letter is as pure an instance of a compelling and spontaneous spiritual impulse as I have ever known. These speak to their fellowmen of their experience, because they cannot keep silent. May God greatly bless their utterance to the extension of His Kingdom.

Philip M. Rhinelander

Remember to Know Christ

AN OPEN LETTER TO ALL CHRISTIAN LAYMEN IN THE DIOCESE OF PENNSYLVANIA.

Our Fellow and Friend:—

This letter is to you individually, whoever you may be who will receive it, whatever the stage of your Christian progression, whatever your worldly condition without any exception whatever, whether you be old or young in years or in service, whether you be strong in faith or in any degree otherwise—we greet you in Christ's most holy Name.

After many years during which the manhood of Christendom has deliberately shirked its spiritual privileges and allowed itself to be fairly dragged into God's presence by the humbler and more perfect faith of womanhood, from which also we have thought to purchase trophies picked up on many a spiritual battlefield, there are advancing signs from many sources and from far and wide, that there is soon to be a sincere, and, we trust, an utterly humbled spiritual awakening among men, when every man shall face the fact that service by proxy is not good enough, that Jesus despises lukewarm things and that each living man must answer for himself Pilate's tragic question—"What shall I do then with Jesus, which is called Christ?" Shall I crucify Him? Shall I wash my hands of Him? Or shall I stand with Him?

Many have felt already the power of this awakening and many are already seeking more or less blindly the object of their heart's desire and longing, or striving somehow to find if there be indeed a supreme prize of human

living, and if so, where through earth and heaven may they hope to find it. "Behold, I stand at the door and knock; if *any man* hear my voice and *open the door*, I will come in to him, and will sup with him, and he with me."

We believe that it is the supreme prize of human living, to come with joy into the friendship and following of the Incomparable Jesus. We believe that our religion has become stilted, inadequate, unfilled, because we have failed to reach its vital reality, Jesus Himself. We have often asked ourselves why it is that our abounding opportunities for both worship and service are literally begrudged of our time, instead of being events, opportunities, gladly welcomed. Have you too asked yourself why it is that the mission of the church is only thought of financially and provincially? And have you too longed infinitely that some power, or thing, or thought, might so infuse your being that you would somehow overflow with the very spirit of sacrifice, something that would lift you high above the ashes of your smaller self and make your own life greatly worth the living? We believe that this is the soul's longing after God, and we do believe that Jesus is the Answer, that Jesus is the Way. We believe that a man's heart may touch the heart of Jesus in intimate fellowship and that this knowledge of Him is the vitality of the deepest faith, the utmost joy of service, the supreme prize of earth and the basis of life eternal, *the realization of the living presence and intimate companionship of the Living Jesus.*

And so we have written this letter to laymen, dominated by the conviction of the imperative need in the faith of us men, of a far truer approach and understanding of this Living Christ, who can be our own for the opening of the door. As we must make ourselves constantly attentive and present to our other friends, so must we open the door of our living presence and welcome to Him, that He may come in and abide with us always.

For we must everyone of us know that religion is not the going to church because it is socially and ethically the proper thing to do and because the majority of good men unite in upholding the worship of God congregationally. No, real religion is that growing love-life of God Himself in men, absorbing, completing until our very wills are His alone. That is our truest liberty. That is the perfect freedom of the fellowship of Jesus, our Friend and Brother.

As we close this letter, we do so with our hearts full of prayer that it may commend itself to you, as the words of common men who have been profoundly moved in their mission study; and who are convinced that this instrument, the "Mission Study Class," may become for men a source of vital power and of deepening spiritual understanding and desire to serve by all means. And this again is in the nature of things, for it is a personal seeking, an opening of the door to Him, a study of the matters that must be of deep and special interest to the Master Himself, the affairs of the progress and welfare of His Kingdom of Love beyond all understanding.

In His love, your friends,

E. Perot Bissell,
Francis M. Cresson,
E. Osborne Coates,
George F. Curwen,
W. Scott Dailey,
Roland Evans, Jr.,
Benj. West Frazier,
Wm. H. Jefferys,
A. H. Pilsbury,
Anthony W. Robinson,
Adams Ross,
S. L. Schumo,
Walter H. Thomas,
Charles Watson,
Harrison B. Wright.

The War Missionary Fund

In the November issue of The Church News we suggested a special War Missionary Fund. Rather more than half of the frontier posts of the Army of Christ are supported by the nations now at war. It seems inevitable that the funds for this missionary work will be greatly curtailed by the war; and that both the work and the workers employed will, by consequence, grievously suffer. Of all the countries greatly interested in the support of missions our own is least affected by the war—serious though its effects have been and are for us. This situation seems at once a challenge and an opportunity, unequalled in our time, and perhaps never to be repeated. Can quickened devotion, and real self-denial enable us to meet this opportunity? The Church News believes that it can; and that with real and lasting benefit to ourselves.

In the editorial in which this matter was discussed, a month ago, we stated that we happened to know that one parish in the diocese was about to inaugurate a campaign for such an additionl War Missionary Fund. We are able now, by the courtesy of the men of that parish, to report briefly the progress of their attempt. The project was submitted to the people of the parish at a mass meeting in the Church. The following morning each parishioner received a letter calling for the renewal of the usual annual pledges for parish support and for General Missions; and also for pledges

for the special War Missionary Fund. A white pledge card was enclosed for the customary funds; a blue card for the special War Fund. The latter enabled the recipient either to pledge weekly amounts through special envelopes; or, in case he did not feel able to make a definite pledge for the year, to ask for a mite-box for his savings. The results have been as follows: (1) Pledges for parish support have been quite as satisfactory as usual; (2) Pledges for General Missions have materially increased; (3) for every dollar pledged for General Missions, a little more than fifty-eight cents has been pledged for the War Missionary Fund; and (4) a large number of mite-boxes have also been taken for the special fund. Up to date, about half the members of this parish have been heard from; and as we write, its Men's Missionary Committee are visiting those from whom no replies have been received, in order that each individual may be personally asked to give *something*, however little, to one or all of these three objects.

Our readers will also be interested to see, from our report (on page 87) of the doings of the Primary Synod of the Province of Washington, that at Dr. Bratenahl's suggestion this Province has undertaken a similar project. We shall doubtless hear more of this in the near future.

May we add a final word? The financial side of this project seems to us very important; but its significance is nothing as compared with the moral side of the whole thing. Money giving is valuable chiefly as it reveals true interest and devotion; and the remarkable quickening of both interest and devotion through the Church is what has impressed us most deeply. It is a wonderful by-product of the War; may it prove a lasting gain! . . . .

As these sentences were being written, word reached us that our own missionaries in the far East have agreed to give from ten to fifteen per cent of their meagre salaries for the aid of their fellows sent out by the belligerent nations, whose support is threatened by the war. It is right and proper that they should do so. For only sacrifice and self-denial on the part of us all, can avail to meet so great a need. But their action is certainly a challenge to those of us who stay at home; a challenge which, we are confident, the Church will not hear unmoved.

The City Mission

The rector of one of our parishes is quoted as saying "Our chief trouble is we know so little about the City Mission and its work." We ought to know. The most despicable character in the Good Samaritan parable is no doubt the Levite who looked on his wretched and helpless brother and then passed by on the other side. But scarcely less unenviable is the action of the priest who knew the man was there and yet would not take the responsibility of even looking on his unfortunate condition. We know that the hungry, the naked, the homeless, the sick, the prisoner and the helpless of all sorts and conditions are within our gates and that the approaching winter season increases and intensifies their misery. An appeal recently printed in the secular press by six leading charitable organizations, of which our City Mission was one, informs the public that they last year ministered to and cared for 85,000 people, and that the pressure of abnormal conditions—the uncertainty of the business situation, the paralysis due to the European war, the consequent increase in the number of the unemployed, etc.—combine to increase the number of those this year needing help and at the same time diminish the resources usually depended upon by these excellent societies for charitable work. All this is common newspaper knowledge forced upon the consciousness and the consciences of the public. In normal times this work goes on almost unnoticed, supported by a faithful clientele of generous and regular contributors together with moneys obtained by personal solicitation of the executive officers of these organizations. This year hard financial conditions force them into the open and appeal is made to the public and especially to the disciples of Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me," and also the reproachful sentence: "Inasmuch as ye did it not to one of the least of these ye did it not to Me." The appeal above-mentioned states the condition of resources thus: "Our treasuries were exhausted at the end of last year; our borrowing capacity is limited; our task is already upon us and our resources are being overtaxed. We want your help for our fellowmen." Our City Mission writes: "We are drawing heavily on our permanent funds to pay current expenses because our treasury is empty. This will soon spell 'disaster' to the City Mission if it is not stopped." Some of our readers through the interest of traditional ties or more intimate knowledge will contribute to the needy and the suffering through various charitable societies. This is well. It is a case of "Whosoever" shall give in the name of Christ shall not lose his reward. But the City Mission is our own special charge and has close claims upon us. It would be a sad

reproach to the Church in this great city if this long-established and effective agency for work among those sick and in prison, among the naked and the hungry, should meet disaster.

Send It in Time!

The editors, by actual count, received seven important articles and notices for the November issue of THE CHURCH NEWS, after that issue was already on the press. In three of these cases the failure of the notice to appear will perhaps really prove an injury to the cause with which it dealt. The moral is one which we have tried very frequently to emphasize: **All articles must reach us on *or before* the 15th of the month; all short notices (of not more than half a dozen lines) whether intended for the "Bulletin" or for the body of the paper, must reach us by the 20th.**

Articles and notices alike should be sent to the Editor-in-Chief, The Rev. George G. Bartlett, The Rectory, Jenkintown, Pennsylvania.

Dr. Richardson's Portrait

We are greatly chagrined at the accident which befel the portrait of Dr. Richardson in our November number. The cut in the proof-stage gave promise of being more than usually good. Some flaw developed early in the printing, and was discovered too late for correction. We have had a new cut made, and reprint the portrait in this issue, as a slight token of our sincere regret for the lamentable accident.

IN MEMORIAM

George Lambert Knowles

In the death of Mr. George Lambert Knowles, at the ripe old age of eighty years, the Church has lost one of her older and much esteemed members. Mr. Knowles was the son of the late Nathaniel Knowles and Anne Margaretta Lambert, of Lambertville, New Jersey, and was prominently identified with the social and church life of Philadelphia.

After many years in business, Mr. Knowles gave that up to become the President of the Commercial National Bank, which position he held for about twelve years, resigning about twenty years ago to devote himself more especially to certain large estates of which he was Trustee together with his sons.

Until recently, Mr. Knowles generally spent his summers abroad, being very widely traveled and being a well-known visitor at many places in Europe. He was a member of the Rittenhouse Club, the Union League, the Penn Club and other organizations, but never spent very much time at them.

Mr. Knowles was always very much interested in the Episcopal Church, having served as a Vestryman of Saint Clement's Church of this city and later becoming a regular attendant at Holy Trinity Parish. He was always responsive to the needs and appeals of church, charitable and philanthropic works and many a Parish, Mission, Institution and individual will remember his large-hearted and generous gifts. It was always his idea to give away money during one's life. He was a large benefactor of Saint Alban's Church, Olney, of which his son the Rev. Archibald Campbell Knowles is Rector.

Of most distinguished appearance, Mr. Knowles was a well-known figure in Philadelphia, his personality at once dignified and gracious, winning him a wide circle of friends. He married Miss Matilda Josephine Jones, the daughter of the late Joseph Jones and Matilda Baker. They had six children, three of whom, Mrs. Frank A. Sartori, the Rev. Archibald Campbell Knowles and Nathaniel Knowles with their families are well known in Philadelphia.

Mr. Knowles died on October 27th. His funeral was held at Holy Trinity Church, on October 30th, the Rev. Dr. Tompkins officiating, and at Saint Alban's Church, Olney, was sung a Requiem on November 3d.

"May the souls of the faithful departed rest in peace
And may light perpetual shine upon them."

Death of Mrs. Conrad

The funeral service in the Church of St. Luke and the Epiphany, Thursday morning, October 22d, was occasion for public as well as private, for parochial as well as for personal mourning. In the death of Mrs. Conrad, a whole parish is bereaved. She was one of the oldest (in terms of years of church attendance here) of all present communicants. She had for many years been head of the Woman's Auxiliary and, for as many years also, had been President of the Altar Society. She will be sorely missed, because her place is empty.

Mrs. Anne Fraser Conrad was relict of Thomas Kittera Conrad, D.D., sometime rector of old St. Paul's Church, this city, long before it was a City Mission. He was, later, rector of St. Mary's, Wayne, where a fine stone church and rectory husband and wife built and endowed together as memorial to both their parents. It stands, well-built for a century to come, as token of affection and of reverence at once. The rector died in 1893. His widow has since lived within this parish.

It is difficult to write moderately of one so many people were immoderately fond of. It is delicate as well as difficult for a priest to write of a parishioner whom he has known personally so well and so intimately and yet have his language so professional as to be impartial. One will not be misunderstood in this case, however, if he speaks almost extravagantly.

I knew Mrs. Conrad, as you all did, and together we all loved her well. I esteemed her—as did many others—an especial friend. I knew her in health and I knew her in sickness. I knew her loyalty; I knew her generosity. I knew her goodness and graciousness. I knew her love of life, I also knew her fear of death. But I knew, best of all, her singleness of heart in living close to God and I know she is at peace among the saints.

DAVID M. STEELE.

Charles C. Townsend

WHEREAS, In the death of Charles Cooper Townsend, the Memorial Church of St. Paul, Overbrook, has lost one of its earliest and most helpful workers, we, the members of the vestry, do hereby record our sense of personal bereavement and our appreciation of the good and faithful service he rendered to the parish by his sound and broad-minded business capacity, his wise counsel, his modest and unassuming character and his example of spotless integrity. By his death, all who knew him must feel that they have lost a true and loyal friend, and we wish hereby to express our deepest sympathy to the members of his family, to whom we direct that the secretary or the vestry send a copy of this minute.

E. I. KEFFER, Secretary.

THE PRIMARY SYNOD OF THE PROVINCE OF WASHINGTON

It is impossible in the columns of THE CHURCH NEWS to give a full report of the sessions of the Primary Synod of the Third Province. But a brief account must be attempted.

A. What the Synod Did.

The Synod met in the city of Pittsburgh, on Tuesday, November 17th, and continued in session until the late afternoon of Thursday, November 19th. The meetings were very well attended. Our diocesan deputation had all its members present; and of the forty clerical deputies from the ten dioceses represented, only one failed to answer to his name at the calling of the roll.

The primary business of the Synod was, of course, to organize and to adopt such rules as might seem necessary for its future guidance. Naturally this occupied the major portion of its time. The main features agreed upon were as follows:

1. No "Constitution" was adopted. As a matter of fact, the Constitution and Canons of the General Convention contain the fundamental law governing each Province; and for this reason it seemed wise to the Synod to avoid calling its enactments a "Constitution." Instead they bear the less presumptuous title "ordinances"—a word suggested by the Canon of the General Convention which defines the work and the powers of the Provincial Synods.

2. Among these Ordinances the first to arouse discussion was that which provided a name for the new child: it was finally decided to call it "The Province of Washington."

3. The Canon of the General Convention empowered each Provincial Synod either to "act as," or to "provide for" Provincial Boards of Missions, of Religious Education, and of Social Service. The Synod decided upon the former of these alternative methods; undertaking itself to discuss and further these three great aspects of the Church's work, rather than to turn each over, entire, to some subordinate body created by the Synod. Virtually this means direct assumption of responsibility for the Church's progress by the Synod: a decision clearly preferable to any mere delegation of responsibility.

4. But of course, as the Synod is only in session twice in each period of three years, it seemed necessary to appoint strong and small executive committees and commissions to carry forward the work undertaken, during the recesses of the Synod. Thus there is provided a Standing Committee on Missions, of seven members, under the chairmanship of the Bishop-Coadjutor of Virginia, Dr. Brown; on which our diocese is represented by the Rev. G. G. Bartlett. There is a Standing Commission on Religious Education, of nine members, with the Bishop of Erie, Dr. Israel, as its chairman, and the Rev. L. N. Caley and Mr. C. K. Klink, of this diocese, as members. There is a Standing Commission on Social Service, with eleven members, of which the Bishop of Harrisburg is chairman, and on which appear the names of Mr. Henry Bonnell, and Deaconess Colesberry of this diocese.

5. One of the most interesting and important of the Ordinances adopted was that providing for an Executive Committee, consisting of the President, and the Provincial Secretary, *ex-officio*, and a lay-member elected by the Synod. To this committee real power is given to carry into effect the work planned and agreed upon by the Synod itself—so far as this work is not already assigned to the three Standing Committees above mentioned. This is something of a departure. Our Church has long possessed a legislative and deliberative body, unsurpassed in its representative character, and in efficiency for its own particular duties. But we have been strangely unwilling to create the executive officers necessary to translate our good plans and aspirations into action, or to entrust these executives with real power. The present experiment will be watched with interest, and with great hope.

6. The Synod elected its officers as follows:

President: The Bishop of Maryland, Dr. Murray.

Provincial Secretary: The Rev. G. C. F. Bratenahl, D.D.

Recording Secretary: The Rev. T. J. Bigham.

Treasurer: Mr. W. W. Frazier, Jr.

Representatives on the General Board of Missions: The Bishop of Pennsylvania, The Rev. A. C. Thomson, of Southern Virginia, Mr. George N. Reynolds, of Harrisburg.

Field Secretary of the Provincial Board of Religious Education: The Rev. S. U. Mitman, Ph.D.

Representative on the General Board of Religious Education: The Rev. L. N. Caley.

7. It was not, of course, expected that much actual work could be discussed or inaugurated at this initial meeting of the Province. But one matter, of great importance, was decided upon by a unanimous and hearty vote. Dr. Bratenahl, in his report, called attention to two noticeable effects of the European war; viz., the remarkable quickening of religious interest and devotion in this country; and the inevitable danger threatening that half of the frontier work of the Church of Christ which is financed and managed by the European nations now at war. This portion of Dr. Bratenahl's report was referred to the Standing Committee on Missions, who, in the closing session of the Synod, presented a report, asking the Province of Washington to double its gifts for missionary purposes during the ensuing year. The Province, last year, gave, for General and Diocesan Missions together, approximately $500,000. And this large sum, Dr. Bratenahl stated, had been raised, in his judgment, by the gifts of only about one-third of the communicants and adherents of the Church in our twelve dioceses. The Standing Committee on Missions is of the opinion that this sum can promptly be doubled if only two fundamental points are kept clearly in mind: *first*, that the Spirit and teaching of Christ is always a call to self-denial and sacrifice for His sake, and for His work—a call that men and women are, at the moment, readier to

listen to than ever before; and *second*, that the great need today is to bring home to *every* member and adherent of the Church, by personal interview, the call to help in Christ's cause. If Dr. Bratenahl's impression is correct, and the giving force of the Church can be increased by the addition to our *effective* ranks of some two-thirds of our number, who, for one reason or another, have hitherto been non-contributors (or only very sporadic contributors), the project seems to be entirely practicable. It requires for its success only the work, the hard work, it is true, of enlisting all our people in the Cause. Be that as it may, the members of the Synod, by an unanimous vote, instructed their missionary committee to take the necessary steps to start this campaign.

It was abundantly recognized by the Committee and by the Synod that this year would see enormous demands upon us all for relief work in our own country, and in behalf of Belgium. But it was felt by all that these things could be cared for, and yet that the Church could, by faithful work and self-sacrifice, double its distinctively missionary gifts. The resolutions passed by the Synod provided that the additional sums thus secured should be turned over to our General Board of Missions for use, at its discretion, for the maintenance of those outposts of Christianity whose support is threatened by the present war.

B. The Woman's Auxiliary.

Not the least interesting and important feature of the gatherings at Pittsburgh, was the meetings of the women of the Province. A Provincial Board of the Woman's Auxiliary was organized. Many representatives from many dioceses were present, and showed all the enthusiasm which the Church has long counted upon from its faithful women. The Auxiliary heard promptly of the proposal for the "Million Dollar Offering for Missions," and formally presented to the Synod a memorial urging that it be undertaken, and pledging their concerted support in their respective dioceses. This immediate and eager message had not a little to do with the courage of the Synod in finally assuming its large task.

C. The Spirit of the Synod.

A few final remarks seem called for, to complete this brief report:

1. A word of most grateful appreciation must be said of the hospitality of the people of Pittsburgh. They were kindness itself; and no arrangements for the comfort of the deputies could have been more efficient or complete. Special mention should be made of Calvary Church, where the Synod met under ideal conditions, and where we were generously entertained at luncheon each day.

2. The Bishops met with the clerical and lay deputies, sitting with the representatives from their repsective dioceses: an arrangement which all concerned seemed to feel was of real and mutual advantage.

3. The following statistics may be interesting. The Province of Washington contains approximately 1500 parishes and missions, about one-sixth of the number in the whole church. It contains approximately 204,000 communicants, about one-fifth of the total number in the whole church. It contains, finally, some 126,000 Sunday School teachers, officers and scholars, about one-fourth the entire number reported by the whole church.

4. The obvious usefulness of these Provincial gatherings was especially noticeable in one particular. Good-fellowship, mutual understanding, the spirit of co-operation, grew apace in those three days. Small, comparatively, as the Province is, it contains within itself many, very many, both of clergy and laity, who know little or nothing of each other's personality or problems. The first requisite for feeling and co-operation is mere acquaintance. And this has always hitherto been very difficult. The sessions of General Convention have indeed been potent for good in this respect. But General Convention meets only once in three years; and its membership is so large and unwieldy that any closeness of personal contact must needs be a matter of uncertainty. The Synod, on the contrary, meets more frequently; its sessions can and should be less formal; its members will get to know each other better. It is impossible to over-estimate the great good that can come through this one feature of personal contact. Moreover, in the course of a comparatively few years the Synod can hold its sessions in every component diocese, for the problem of providing accommodations for its small membership is not so stupendous as that of caring for the General Convention; and the smaller cities can thus gain the impetus of its presence.

5. But perhaps most impressive of all was the spirit of action evidenced. More and more it grew upon the deputies that discussion, and law-making, were and must always be, a subordinate feature of the Provincial System. The Province, we felt, exists that it may further the work of the Church. The desire to set this work forward, to accomplish real things, was the desire that possessed us all. No one who was present to the end can have gone away without the feeling that, by God's grace, this new feature of our organized life, is full of promise of increased efficiency in the one thing needful; the spread of the love and the kingdom of our Lord and Master. Kingsley's line expresses the spirit of the gathering:

"Do noble things, not dream them, all day long."

If the Church in the Province can rise to this cry, whole-heartedly and unafraid, the usefulness of the Synod may surpass all anticipations. G. G. B.

ADVENT AND EPIPHANY LECTURES

It has been Bishop Rhinelander's custom, since his consecration, to give a course of conferences or instructions in some parish church, during the Advent season. This year, at the invitation of a group of the students belonging to the Episcopal Church, and with the support of the University Christian Association, he has consented to give the course at Houston Hall of the University of Pennsylvania, and to extend the course to six lectures. The dates and subjects of these lectures are announced below. Members of the University, both faculty and students, are cordially invited to attend, and all persons who are interested will be welcomed.

General Subject: The Christian Character as Related to the Christian Creed.

Thursday, December 3d, 4 P. M.—Character the Aim of Christianity.

Thursday, December 10th, 4 P. M.—The Character of Christ the Test and Standard.

Thursday, December 17th, 4 P. M.—The Christian Character Dependent on Personal Religion.

Thursday, January 7th, 4 P. M.—Faith Essential to Discipleship.

Thursday, January 14th, 4 P. M.—The Creed as the Voice of Faith.

Thursday, January 21st—The Holy Spirit and the Christian Life.

ANNUAL SERVICE OF THE A. G. O.

The annual service of the American Guild of Organists, sung by combined boy choirs of the city, will be held in the Church of the Advocate, 18th and Diamond Streets, on Wednesday evening, December 9th, at 8 o'clock. The first of these services was given two years ago, and was so largely attended and enthusiastically spoken of that a second was given last November, when the capacity of the church was taxed to its utmost and many people turned away from the doors, being unable to gain admittance. This year the interest in the service seems to be greater than ever, as there will be a great chorus of 150 voices, chosen from the choirs of the following churches: St. Clement's; Grace Church, Mount Airy; St. James's; St. Luke's, Germantown; St. Mark's; St. Martin's-in-the-Fields; St. Mary's; Memorial Church of the Advocate; St. Paul's, Chestnut Hill; and St. Peter's, Philadelphia. This enlists the assistance of such men as Harold S. M. Balsley, Harry C. Banks, Henry S. Fry, F. Avery Jones, Max MacMichael, A. Gordon Mitchell, and Lewis A. Wadlow.

The music used will be Psalms 84 and 98, Magnificat and Nunc Dimittis in B flat, Sir John Stainer; "Hail Gladdening Light," Sir George Martin; and "God so Loved the World," Sir John Stainer. This second anthem will be sung "a cappella." The service will be played by Geo. Alex. A. West, of St. Luke's, and will be conducted by S. Wesley Sears, of St. James's and the Church of the Advocate. There will be an address on church music by the Rev. Henry Martyn Medary, rector of the Church of the Advocate.

Cards of admission may be obtained free of charge from any of the above-named gentlemen. Seats for the holders of these cards will be reserved until 7.50 P. M., at which time the doors will be opened to the public without cards. All people who are interested in the best church music given under ideal conditions will find the service this year a very brilliant and helpful one.

LAY READERS' LICENSES

Attention is called to the fact that all Lay Readers' Licenses in this Diocese expire on Advent Sunday. The clergy and the Lay Readers working under their direction are urgently requested to comply with this provision and to see that all expiring licenses are duly renewed.

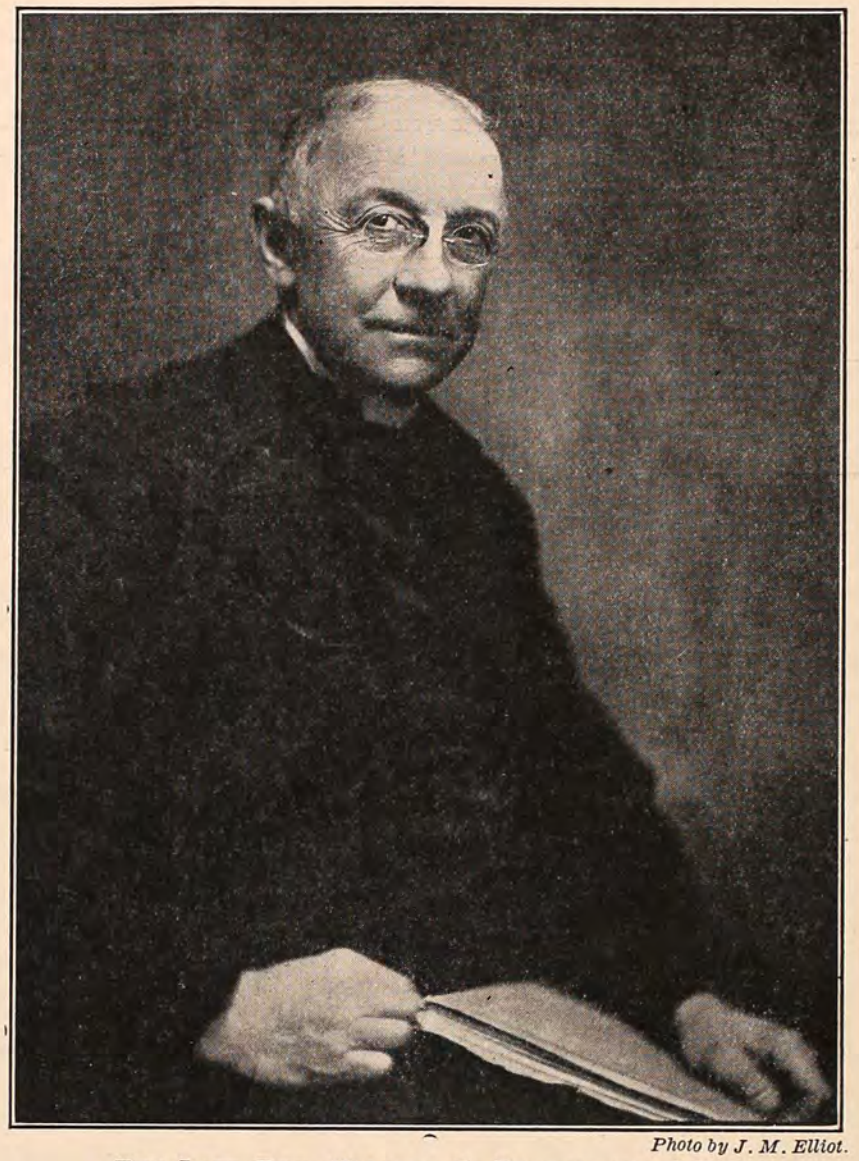

Photo by J. M. Elliot.

THE LATE REV. WILLIAM C. RICHARDSON, S.T.D.

ROUND TABLE LUNCHEON

The Clerical Missionary Association has arranged for a luncheon and Round Table Conference in the Club Rooms of the Church House, Monday, December 7th, at 1 P. M. The speaker will be the Rev. Dickinson S. Miller, Ph.D., Professor of Apologetics at the General Theological Seminary; Subject, "The Defense of the Church's Faith Today." The charge for the luncheon will be 50 cents.

The Mission of St. Asaph, Bala, known as St. Andrew's, West Manayunk, completed, on October 13th, a quarter of a century of existence. The octave from October 10th to 18th was fittingly used to celebrate this interesting anniversary. At the "homecoming service" on the first Tuesday evening, the rector (the Rev. Harrison B. Wright), in a historical address gave much valuable information about the substantial growth and increasing usefulness of this mission. Mrs. George Sullivan, the founder, and many of the organizers of the work are still actively engaged in its behalf. Starting with a Sunday-school of twelve scholars and a handful of communicants, the school now numbers 170 scholars and there are 126 communicants. From the little wooden building on Rock Hill Road, where the mission was started, the work has during these years expanded until today it occupies in a strategic position a splendid three-story stone building containing an ideal equipment for its many and varied activities. The actual anniversary of the organization was observed on Tuesday evening with a supper to visiting clergy and their families; followed by the anniversary service with presentations of anniversary offerings, at which addresses were made by several of the clergy. "Founder's Day" was kept on Friday night with appropriate exercises and the interesting celebration was closed on Sunday evening, October 18th, by a service at which the Rev. George C. Matchett was the preacher.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

***** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.**

Frank C. Gillingham, lumber merchant and Civil War veteran, died October 30th at his home, 5401 Wayne Avenue. Mr. Gillingham was seventy-four years old and was born in Kensington. He was taken into business by his father when nineteen years old, and when the Civil War broke out he served in the Army of the Potomac, entering and leaving as lieutenant. Mr. Gillingham was a member of the Union League, and for twenty years was a vestryman of St. Luke's Protestant Episcopal Church, Germantown. In 1911 the Lumbermen's Exchange of his city gave a banquet for him in celebration of his fiftieth year in the lumber business. Mr. Gillingham was a widower. He is survived by two sons and a daughter.

Mrs. Anne Louise Scott, 81 years of age, a charity worker and one of the oldest residents of Southwark, died Tuesday afternoon, October 20th, at her home, 1522 Moyamensing Avenue, from pneumonia, after a short illness. Mrs. Scott was the widow of George W. Scott, for many years a director of the Southwark National Bank. She was a member of the Old Swedes' Church, Front and Christian Streets, and did much good work among the children of that neighborhood.

A quiet wedding was solemnized Thursday afternoon, October 29th, when Bishop Rhinelander joined together in Holy Matrimony, the Rev. James de Wolf Perry, D.D. (President of the Standing Committee of the Diocese), and Miss Marion Fraser Harris, daughter of the late Joseph S. Harris, Esq., one time President of the Philadelphia and Reading Railroad. Only members of the immediate families were present at the ceremony, which was quietly performed at the residence of the bride's mother, 165 School Lane, Germantown. On their return from a short wedding trip, Dr. and Mrs. Perry will make their home with Mrs. Harris.

The Very Rev. Dr. William Mansfield Groton, Dean of the Philadelphia Divinity School, 50th Street and Woodland Avenue, presented fifteen students for matriculation in that institution at a special service on the afternoon of October 31st, in the Mary Wolfe Chapel. The candidates were received by Bishop Rhinelander, who made an address. Among those who were matriculated was the Rev. Frank Clement Capozzi, a priest, who formerly belonged to the Order of St. Augustine, and who was connected with the Catholic Church of Our Lady of Good Counsel, Christian Street above 8th. He was recently received into the Protestant Episcopal Church. The others are Paul Sidney Atkins, George Elmer Boswell, Allen Evans, Jr., Earle Wentworth Huckel, Joseph C. Jasinski, Herman Edward Knies, William Thomas Morgan, Elmer Churchside Pedrick, Rowland Frederick Philbrook, Herbert Boyer Satcher, Walter Winthrop Smith, Lewis Harner Huber, James H. Lamb and Lloyd Miller Smith.

On Wednesday evening, October 21st, the members of the Church of the Redemption, Philadelphia, tendered a reception to the Rev. Mr. and Mrs. Albert E. Clay on the anniversary of the twenty-fifth year of his ordination. Several of the clergy of the city were also present. The Dean of the Convocation of West Philadelphia was called upon to express the good will and wishes of those present. The clergy in turn spoke of the work of Mr. Clay in the parish and congratulated the congregation upon having secured such a splendid worker. One of the members of the vestry presented Mr. Clay, on behalf of the congregation, with a purse containing about eighty dollars in gold. Mr. Clay told of his experiences in the twenty-five years of his ministry, beginning in the mission field of Canada. He also referred to the several years he spent in the western part of this country. After the addresses refreshments were served and a social evening was enjoyed. Mr. Clay has been in charge of the Church of the Redemption about twenty-eight months. During that time he has erected the present building and equipped it.

During October in Calvary Church, Conshohocken (the Rev. J. K. Morehouse, rector), four memorial windows were placed in the small windows in the west end of the Church. The design is similar to those already in the Church with the exception of the insignia at the top of each. At the bottom is the name of the person in whose memory they are given. One is given by Mr. and Mrs. William Shade in memory of their daughter Alburta May Shade. The second is given by Mr. William Cleaver and his daughters in memory of Emma DeHaven Cleaver. The third is given by Miss May Lee in memory of her mother, Sarah A. Lee. The fourth is given by Mrs. William Cleaver in memory of her father Bradford A. Lee. These memorials add a great deal in the light at the end of the Church. The windows were made by the Willet Stained Glass and Decorating Company of Chestnut Hill.

Walter Henry Bonsall, founder and editor of the Germantown *Guide* and a widely known churchman, died October 19th, at his home, 100 Harvey Street, Germantown. Mr. Bonsall was educated in the public schools. In 1871, he started the *Guide,* a weekly paper, and was its proprietor and editor until his death. He was a charter member of St. Peter's Episcopal Church, Wayne Avenue and Harvey Street.

Through its Altar Guild, All Hallows' Church, Wyncote, received (and used for the first time) on All Saints' Day, a beautiful Communion Service of solid silver—a flagon, two chalices and a paten—the gift of some of the women of the parish as a "Memorial of deceased relatives and friends." It is the work of J. E. Caldwell and Co., of

Philadelphia. The set formerly in use has been given to Trinity Mission, Gulph Mills.

On the evening of November 4th, the combined choirs of St. Peter's, Philadelphia, and Our Saviour, Jenkintown, rendered in the latter church Mendelssohn's Hymn of Praise. A week later the music was repeated at St. Peter's Church.

A pair of handsome brass altar vases (Gorham Company makers) has been presented to Christ Church, Eddington, (the Rev. W. F. Lutz, rector) by Mrs. George Barres, in memory of her husband, sometime a vestryman. In the same parish on the night of October 16th, despite a severe storm, more than 80 persons were present at the opening of the Literary and Social Club of the parish. This meets on alternate weeks during the winter and is proving of great help in the work.

The Vestry of Saint Mary's Church, Wayne (the Rev. C. M. Armstrong, rector), is making extensive alterations and changes in the rectory which, when completed, will involve the expenditure of fully $5,000. The interior is being remodelled, somewhat reduced in size, but will be made very much more "livable."

On the last Sunday of October, the Church of St. Jude and the Nativity (11th and Mt. Vernon Streets), the Rev. L. N. Caley, rector, celebrated its 70th anniversary. The Bishop of Harrisburg (the Rt. Rev. James H. Darlington, D.D.), was the preacher at the morning service and the rector in the evening. This parish, with its splendid group of buildings and substantial endowment, is in a most flourishing condition. Its Sunday-school work is particularly notable.

All Saints' Day marked the 15th anniversary of the rectorship of the Rev. J. Thompson Cole in St. Paul's, Cheltenham. The interesting occasion was fittingly observed with appropriate services which were largely attended.

On the evening of Monday, October 26th, Bishop Rhinelander was the guest of the Church Club of Pennsylvania at its first supper and meeting of the season, which was held in the Club Rooms of the Church House. More than 200 members and guests were present. In an exceedingly impressive address, the Bishop pointed out the deep responsibilities the present European crisis impose on Americans as citizens and as Christians.

At its fall meeting held in St. Paul's Church, Doylestown (the Rev. Robert Benedict, rector), on the 22d of October, the Convocation of Germantown voted unanimously to accept the offer of the Advancement Society of the loan of a portable chapel for the use of the Mission at Southhampton.

On Friday last, the Junior Class of the Divinity School was hospitably entertained by Mr. and Mrs. Allen Evans at their residence "Penrhyn," Haverford. Their son, Allen Evans, Jr., is a student at the Divinity School. The men arrived about five o'clock, were entertained at dinner, and enjoyed an automobile trip later in the evening. Other guests were Mr. George Wharton Pepper, Mr. Stevens Heckscher, Dr. Burton Chance, and the Rev. Joseph P. Morris.

The Rev. Benjamin S. Sanderson was Chairman of the Clerical Brotherhood for the month of November. The speakers at the successive meetings of the month were: Dr. Tomkins, the Rev. F. C. Hartshorne, the Rev. H. G. G. Vincent, the Rev. Horace F. Fuller.

At the four o'clock Sunday afternoon services in St. Stephen's Church, Philadelphia, the rector (the Rev. Carl E. Grammer, D.D.) is delivering a series of addresses upon the theme "The Gospel Behind the Gospels," which are announced as "explanatory of the Person, Work and Teaching of Jesus as evidenced in the primitive sources."

The "Society for Sacred Study" will hold a Conference Monday, December 14th, at 2.30 P. M., in the Assembly Room of the Church House. The subject for discussion will be those chapters of "Foundations" and "Some Loose Stones" dealing with the question of "Authority" and the "Church." The discussion will be opened by the Rev. George L. Richardson, of St. Mary's Church, West Philadelphia. These meetings are public and have been purposely arranged for Monday to suit the convenience of the clergy. Dr. Perry, the Warden of the Society, hopes for a large attendance.

The new organ in the Church of St. Barnabas, 64th Street and Haverford Avenue, was opened with a recital by James M. E. Ward, President of the American Organ Players' Club, on Thursday evening, October 22d. Several organ solos were well rendered by the player. There were also vocal solos and choruses. The organ was built by the Bates and Cully Electrical Organ Company.

The Rev. H. McK. Moore has resigned the charge, as Vicar, of the Chapel of the Mediator, to take effect on Thanksgiving Day.

The Autumnal Meeting of the Women's Auxiliary to the Convocation of Chester took place in St. John's Church, Lansdowne, on Thursday, October 1st. There were present delegates from other parishes to the number probably of two hundred. At the service Bishop Garland was the celebrant, assisted by the Dean of the Convocation, the Rev. F. M. Taitt, of Chester, and by the rector of St. John's. The address of Dr. Jefferys, of China, was both spiritual and helpful.

On Monday, November 2d (in the Club Rooms of the Church House), was held the first of this season's Luncheons and Round Table Conferences under the auspices of the Clerical Missionary Association. Eighty-eight of the clergy sat down with the Bishops and their invited guest, Mr. George Gordon King, Treasurer of the Board of Missions. Mr. King's address "Our Policy and Management" was a timely presentation of the whole subject of Missionary administration, and was listened to with close attention, as was evidenced by the variety of questions directed at him at its close. The discussion was most helpful in every way. The next Luncheon is announced for December 7th.

All Saints' Church, Norristown (the Rev. Edward L. Noble, rector), is celebrating the completion of the first quarter of a century of its existence. As an appropriate souvenir, the rector and vestry have issued an illustrated pam-

phlet fully detailing the important events of these twenty-five years. The story told in its pages, by picture and statistics, evidence what consecration and devotion under inspiring leadership will accomplish.

The Rev. Edward L. Young, who officiated during the summer in the absence of the rector, remains at the Church of the Saviour, West Philadelphia, as assistant to the Rev. Robert Johnston, D.C.L., rector.

The Rev. J. Ogle Warfield has accepted the position of assistant to the Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown, in succession to the Rev. J. Marchant Hayman, resigned. Mr. Warfield has been recently associated with the Rev. Dr. Harris at St. Paul's, Chestnut Hill.

In connection with its Patronal Feast, on Sunday, November 8th, St. Elizabeth's Church, 16th and Mifflin Streets (the Rev. Frederick D. Ward, rector), celebrated the twenty-fifth anniversary of its incorporation as a parish with special and elaborate services. At Festal Evensong the Bishop of Salina, the Rt. Rev. Sheldon M. Griswold, D.D. was the preacher.

For St. James' Church, Philadelphia (22d and Walnut), special Sunday preachers have been arranged for as follows:

December 6, A. M. and P. M.—The Rev. Frederick Edwards, Grace Chapel, New York City.

December 13, A. M. and P. M.—The Rev. Cyrus Townsend Brady, formerly Archdeacon of the Diocese.

December 20, A. M. and P. M.—The Rt. Rev. George Biller, Jr., Bishop of South Dakota.

Christmas Day, the Bishop-Suffragan of the Diocese.

From Tokyo comes the significant message that the Emperor of Japan has made a personal donation of 50,000 yen ($25,000) toward the foundation of St. Luke's International Hospital at Tokyo, which will be conducted under the auspices of our Church by Dr. Teusler and his associates. The announcement of the imperial gift, by Count Okuma, the Japanese Premier, is without precedent and is said to assure the success of the undertaking, which will cost about $500,000. When completed it will be the most elaborate of the kind in the Far East and will mark a great advance in Medical Missions.

Work was begun early in November at St. Stephen's, Bridesburg (the Rev. H. R. Paynter, rector), in alterations and repairs upon the interior of the church. By tearing out partitions, introducing four arches supported by wooden columns, all the space under the roof can be brought into the body of the church and the seating capacity increased from 188 to 325. Other improvements in addition to repainting and decoration will be: electric lights, instead of gas; a pulpit, the lectern having served hitherto; a motor for the organ. The cost for all these will be about $2,500. During the work services will be held in the Parish House.

Saturday, November 7th, marked the twenty-second wedding anniversary of Bishop and Mrs. Garland. They spent the day quietly at Atlantic City, where, however, floral remembrances and congratulations by mail and wire poured in upon them all day.

The "George C. Thomas Association," made up of the men of the Church of the Holy Apostles (21st and Christian Streets), has decided to become a Neighborhood Club, inviting the co-operation of all the religious societies in the Thirtieth Ward, adopting as its slogan "All of us at work to make our ward a better place to live in." Under the new arrangement a largely attended meeting was held in Cooper Battalion Hall on the evening of November 9th, with the Rev. George H. Topp in the chair, when stirring addresses were made by Hon. John Wanamaker, Mr. Edw. J. Cattell and others. Great enthusiasm has been aroused.

At Trinity Mission, Swarthmore (the Rev. Walter A. Matos, priest-in-charge), a Church Club has been organized on novel (but exceedingly interesting) lines. At its initial meeting, held the latter part of October, sixty-one persons of all ages (all "worshippers at Trinity Mission" attended and qualified as members, exceeding the most sanguine hopes of the projectors of the club. At Trinity also each Thursday evening an Adult Bible Class of a dozen or so is doing advanced work with Mr. Matos in the study of the Synoptic Gospels.

From the estate of the late Orlando Crease, St. David's, Manayunk (the Rev. Edward R. Hale, rector), has received a legacy of $15,000 to be held in trust by the Trustees of the Diocese, the income to be for the benefit of the parish. Recently Bishop Garland made an all-day visitation at St. David's and confirmed a class of fifteen.

On Sunday, October 25th, there was unveiled and dedicated in All Souls' Church for the Deaf (the Rev. C. O. Dantzer, Minister-in-charge), a beautiful large window given by Mr. T. Broom Belfield, in memory of his first wife, Elizabeth Russell Belfield. Two of the four panels depict the Crucifixion, and the other two the Resurrection. This makes five large windows given to All Souls' Church during the past year.

Under the will of the late Mrs. Conrad, recently probated, the Board of Control of the City Missions will eventually receive $50,000 of her estate. The testament devises this sum in trust to the Pennsylvania Company for Insurances on Lives and Granting Annuities, the income to be paid to a niece, Harriet Ashhurst, throughout her lifetime. At the death of the annuitant the money is to revert to the City Mission, with the understanding that one-quarter of the principal is to be used for a cottage at the Home for Consumptives at Chestnut Hill. The remainder of the estate is left to relatives.

Bishop Rhinelander has appointed the Rev. W. N. Parker, Priest-in-charge of Epiphany Church, Sherwood, a member of the Diocesan Board of Missions to fill the vacancy created by the death of the Rev. W. C. Richardson, D.D.

At a meeting of the vestry (St. Paul's Church, Chestnut Hill) on October 23d the following elections were made: To be clerk of the vestry, Mr. John H. Whittaker; Committee on Buildings and Grounds, Messrs. Cheston, Craig and Dallett; Committee on Music, Messrs. Potter, Starr and Buckley; Auditing Committee, Messrs. Whittaker, Pepper and Platt; Committee on Endowment, Messrs. Newbold, Potter and Buckley. It was also voted that the Duplex Envelope system of giving towards the parish expenses and general missions be introduced in the parish.

Beginning on All Saints' Day and continuing through the octave the congregation of St. Thomas' Church (Twelfth Street, below Walnut) celebrated with enthusiasm and interest the 121st anniversary of the organization of the con-

gregation and the 168th anniversary of the birth of its founder and first rector, the Rev. Absolom Jones. St. Thomas' is the oldest congregation for colored people in Philadelphia, if not in the country. The remarkable man, who started the work and was its first pastor for twenty-two years, was born a slave, obtained his freedom because of good character and, in mature manhood, devoted the best years of his life to the religious and moral uplift of his race. The old church of St. Thomas stood for many years on Fifth Street, below Walnut. Among those who took part in this present celebration were the Bishop of the Diocese, Archdeacon Phillips and Mr. Booker T. Washington. The Rev. William E. Hendricks has recently assumed the rectorship of the parish under encouraging auspices. An earnest effort is now being made to raise an Endowment Fund.

Of the new Parish House of St. George's Church (Sixty-first Street and Hazel Avenue) the rector, the Rev. G. La Pla Smith, writes: "We are all delighted with it, even in its incomplete condition. The dream of years has at last become a substantial fact, and promises to be a large factor for good in our parish life. The basement is finished—a large, bright, airy, handsome and cheerful room, with kitchen and furnace room, one at either side. This basement is to be ultimately used for a gymnasium, but until we get the upper portion of the building much nearer completion we shall have to reserve it for the use of the Sunday-school. It will be made very comfortable by the two large stoves already placed, which will serve until the proper heating plant is installed.

"Of course, everybody in the parish knows by now of our rare good fortune in receiving such a generous gift from a friend of the parish as will enable us to install a complete heating apparatus as quickly as it can be done. The proceeds of the block party, which had been set aside for this purpose, are now to be used in supplying the lighting and other furnishing in the lower room."

Bishop Garland made an all-day visitation to St. Alban's Church, Roxborough (the Rev. C. S. Lyons rector), on the last Sunday in September. Saturday evening he conducted a service of preparation and officiated at all services on Sunday preaching helpful and interesting sermons. In the evening he confirmed a class of ten young people. The parish has been greatly blessed by this visit of the Bishop Suffragan.

The annual dinner for the men of the parish of the Church of the Incarnation (Broad and Jefferson Streets) was given on Thursday evening, November 12th. The speakers were Bishop Rhinelander the Rev. George H. Toop, rector of the Church of the Holy Apostles, and Colonel Sheldon Potter.

A unique service was held in St. Alban's Parish Building (Ridge Avenue, Roxborough) on Sunday evening, October 18th. Instead of the anniversary sermon, after evening prayer and a few introductory remarks by the rector, the Rev. Charles S. Lyons, addresses were made by representatives of each organization in the parish, giving an account of their work and prospects.

Among recent visitors of distinction to our city has been the Ven. Wm. Cunningham, D.D., Archdeacon of Ely, and Professor of Modern History at Cambridge University, England, who was the guest of the Provost and Trustees of the University of Pennsylvania. While here he delivered a public lecture in Houston Hall on the subject of "The British Empire and Nationality." The lecture was largely attended and many of our clergy availed themselves of this opportunity to see and hear one of the most brilliant and learned of living British historical scholars.

The semi-annual meeting of the Philadelphia Association of the Alumni of the Virginia Theological Seminary met November 12th, at the home of the President, the Rev. J. Thomson Cole, Ogontz, Pa. The Rev. R. W. Trapnell read an essay on "The Absolution Power of the Keys." Dean Crawford also made an address.

By the will of the late Miss Augusta Taber, recently probated, several of our Church societies will benefit. The City Mission receives $700 for the Consumptive Home at Chestnut Hill and $300 for its Diet Kitchen; the General Clergy Relief, $500; the Italian Mission at Eleventh and Christian Streets, $1,000. Many thousands of dollars of her $100,000 estate are left to various denominational and nonsectarian philanthropies of Philadelphia.

As one of the results of the transfer of the management of parochial affairs from the Board of Trustees of the Memorial Church of the Advocate to the vestry of the parish, the musical situation has been re-organized, and the choir has been placed under the very efficient leadership of Mr. S. Wesley Sears. Remarkable progress has been made in a very short time under the new conditions, so that the musical interpretation of the service promises to be second to none in the diocese. It is the regret of the parish that this re-organization necessitated the departure of Mr. John W. Pommer, Jr., who had been its organist for nearly twenty-five years, and whose playing was a treat to parishioners and visitors alike.

A PROPOSAL CONCERNING PRAYER-BOOK REVISION

Since the last General Convention our Clerical Brotherhood has had several Conferences on "Prayer Book Revision." As the Joint Commission has invited expressions of opinion or suggestions on the subject, it was deemed feasible to make the following experiment. Unquestionably *collective* opinion will have more weight than that of *individual.* If a representative body like our Brotherhood could agree on suggestions to the Commissions it would mean much. A committee has been appointed for this purpose. Its members have prepared the following questions—the gist of the various proposals made to us at our Conferences—to which they ask a "Yes" or "No" (with any suggestions in detail or additions). There being no appropriation made, they ask the courtesy of the columns of THE CHURCH NEWS to make the questions known. Answers should be sent to the Rev. Robt. G. Osborn, D.D., Secretary, No. 1206 N. 52d Street, Philadelphia.

QUESTIONS.

In general, do you desire any further Revision of the Prayer Book?

If so, what would be your feeling as to (A) *Proposed Additions?*

Would you favor

1. A substitute for the *Te Deum?*

2. A shortened form of the *Benedicite?*

3. The introduction of additional Collects, Epistles and Gospels; Proper Prefaces, Special Prayers?

4. The re-writing of some of the Rubrics to make them more definite?

As to (B) *Proposed Omissions* would you favor:

1. The omission of the Exhortation from Morning Prayer?

2. The omission of *Gloria in Excelsis* and the Nicene Creed from the Order for Morning and Evening Prayer?

3. The omission of Lord's Prayer from the beginning of the Communion Service?

As to (C) *Proposed Re-arrangements* would you favor:

1. The placing of the Psalter after the Special Prayers (*i. e.,* from page 52 ff.)?

2. Printing the Collects, Epistles and Gospels *after,* instead of before, the Communion Service (*i. e.,* from page 244 ff. instead of from 52 ff.)?

3. The Prayer of Consecration to be followed by the Lord's Prayer and Prayer of Humble Access as the "beginning of the act of communion?"

4. The placing of the *Gloria in Excelsis* after the *Kyrie* instead of at the close of the Communion Service?

5. Would you suggest any other re-arrangements?

NOTE.—The Committee has tried to compress in these Questions the Suggestions publicly made at our Conferences. If the clergy generally will be good enough to return answers in writing to the Secretary, the Committee can formulate the answers and present something for definite decision by the Brotherhood.

THE WOMAN'S AUXILIARY

On Friday, November 13th, the Woman's Auxiliary of the Diocese of Pennsylvania held its all-day annual meeting at the Church of the Holy Trinity. The services began with a celebration of the Holy Communion at ten o'clock. The Bishop was the celebrant and made the opening address.

At twelve o'clock a conference was held in the parish house. Mrs. Neilson presided, and interesting reports were read by the chairman of the Indians' Hope, the Foreign, the Colored, the Domestic, and the Diocesan committees. A short report was given of the work of the Junior Auxiliary also. Mrs. North reported a steady increase in the united offering. Mrs. Pilsbry spoke of the coming Educational Day, January 21st, and of the new Missionary Calendar. Mrs. Clark told of the good the Tract Society had done in the past and of its present opportunity. Miss Fisher gave a report of the splendid work done by the Church Periodical Club and told of the many calls for our books, magazines and papers. This conference was followed by luncheon.

The afternoon service, at half-past two, was held in the church. Bishop Rhinelander again presided. The first speaker was the Educational Secretary, the Rev. Arthur R. Gray. One's first impression of the Orient, Mr. Gray said, was that the people were intensely religious. But their religion was a very different thing from Christianity. China will never develop along normal lines till the Gospel is preached to the Chinese making them understand true patriotism and the spirit of self-sacrifice. Japan also with her vast population problems, her social problems, etc., needs Christ. She may have gorgeous religious ceremonies, with a slum district near the temple filled with people starving. Mr. Gray urged us to ask ourselves whether we were eager to help our brothers to build the Kingdom. If this Church of ours were to become truly Christian the wide world would be evangelized at once. It would be a power that could not be resisted. Bishop Rhinelander suggested that the collection be given to the S. P. G. This was assented to by a rising vote.

Bishop Brewster of Western Colorado was the next speaker. The Bishop told of his diocese of vast distance, and wonderful mountain scenery. The people are industrious, mostly miners or farmers, and widely scattered. They needed the Church with its insistence on the moral law, to give definite yet comprehensive teaching. We must not forget that these people need our help. Bishop Funsten of Idaho spoke for the Indian people. He asked if we remembered that the first college established in this country was to educate teachers for the Indians. We have lost our vision. Prosperity has dimmed our vision of duty to the Indian. The Bishop touched on the work Bishop Biller is doing and Bishop Thomas. He told us that the meaning of Idaho was "light upon the mountain." He then described the work at the "Fort Hall Episcopal Mission." Here the Indian children from the Fort Hall Reservation live with the missionary. The boys are being educated and trained in all kinds of agricultural work; the girls in cooking and housekeeping. The Indians want their children taught the Christian religion. We must not forget that the responsibility of the Indian has been laid upon us by God. The meetings all day were very well attended and should surely result in a deeper spirit of devotion.

On Sunday, September 20th, Mr. Frank N. Longshore celebrated the twenty-seventh anniversary of his connection with the Church of the Good Shepherd, Philadelphia (Rev. J. A. Goodfellow, rector), as organist and choirmaster. To Mr. Longshore belongs the distinction of having organized in this parish the first *vested* choir north of Market Street. During all these years he has trained over six hundred men and boys, the character of his influence being indicated by the fact that five of his former choristers are now in Holy Orders and two are students looking to the ministry. Mr. Longshore is active as a lay worker in the City Mission, associated with the Home Missionary Society and the charitable work in Philadelphia besides being the lay post chaplain of the Immigration Society. The clergy especially have the friendliest of feelings towards him for the aid he has so long given as volunteer organist at the Clerical Brotherhood Monday meetings.

EDUCATIONAL NOTES

The R. L. M. Mission Study Class Alumnæ held their regular semi-annual meeting November 10th. Interesting reports were heard from various Committees.

The following officers were elected for the ensuing term:

Mrs. Thomas Shoemaker, president; Mrs. Robert Downing, treasurer; Mrs. A. R. McIlhenny, corresponding secretary; Mrs. H. A. Pilsbry, recording secretary. Mrs. Ely, of Shanghai, China, spoke in the interest of St. Mary's Hall, Shanghai, where expansion is absolutely necessary.

The Educational Department desires to be of practical use to the parishes. This can only be done if *you* will use us. We invite you to send a representative from your parish to attend a Diocesan Mission Study Class. Sixty-eight parishes have educational secretaries appointed, we suggest if you have not, that you consult the Educational Secretary as to the value of such an office in your parish.

Four Diocesan Mission Study Classes are now being held at the Church House, two for men and two for women. The Epiphany classes for women will open

Thursday morning, December 31st, at 10.15 o'clock, and Tuesday afternoon, January 5th, at 2.45 o'clock. Registration can now be made by addressing the Educational Secretary at the Church House.

These classes will close before Lent that representatives from the various parishes may be prepared to lead their parish classes. We are working to have the Mission Study Class introduced into every parish—because, simple as it is, there is accumulative evidence that it is a means of Grace the Spirit is using mightily. The Bishop in his address at the annual meeting of the Woman's Auxiliary bade us "voluntarily put ourselves afresh to school with Jesus Christ." That is what a Mssion Study Class really means.

ADELINE AVERY PILSBRY,
Educational Secretary.

THE UNITED OFFERING
II. Its History
BY THE DIOCESAN TREASURER

The Woman's Auxiliary to the Board of Missions was organized in 1871. Twelve years later (October 11, 1883), its members made their first corporate communion in the Church of the Epiphany, Philadelphia. At this service, as at the next in Chicago in 1886, the offerings were used for special needs. The entire amount in 1886 ($82.71), was given to help build a church for negroes at Key West, Florida. It was not until the year 1889 that, acting upon the inspired suggestion of Mrs. Soule (at that time of the Diocese of Pittsburgh), the women of the Auxiliary came together with an aim and unity of purpose, bringing their first truly "united" gift. The Church of the Holy Communion, New York, was therefore the birthplace of our united offering and the date of birth was October 3, 1889. Ever since that year the Auxiliary has presented its Thank Offering each third October at the place where the General Convention has just opened.

The first United Offering, amounting to $2,188.64 was marked by a single gift of $1,000 which built and furnished Christ Church, Anvik, the earliest church building in our Alaska mission. The other appropriation from this offering was made to send Miss Lovell, our first United Offering missionary, to Japan. Thus the offering was divided between the domestic and the foreign fields.

The second offering of $20,353.16—made in Baltimore in 1892, was added to the Million Dollar Enrollment Fund for Missions, a fund never realized.

To the third offering of $56,198.35—made in St. Paul in 1895, was added that of 1892, the combined amounts being used for the Endowment of a Missionary Jurisdiction. For three years this provided the salary of the Missionary Bishop of Oklahoma. It now pays the salary of Bishop Rowe, and will be appropriated to Alaska as long as it remains a missionary district.

The offering of 1898—presented at Washington, and amounting to $82,742.87, was used for the support for five years of fifty women workers in the mission fields.

In 1901 the offering was made in San Francisco, and the amount $107,027.83 was given to the Missionary Bishops for their special needs, with one part for our work among the colored people of the South. The offerings had been made in gold, placed in unique bags characteristic of the places from which they came, and piled high upon the great golden alms basin which is now used at each triennial service; but, because of the decision that gold was more sentimental and heavy than practical, the offering of 1901 was presented in checks enclosed in decorated envelopes bearing the representation of the first church building, or the building in which the first church services were held in the respective dioceses. The bags of the early years form an interesting exhibit at the Church Mission's House, New York. There is also a framed exhibit of the envelopes used in 1901.

In 1904 the Auxiliary returned to its purpose of 1898 (also that for 1916), and devoted the entire amount of the offering to the women workers. This offering amounting to $150,000, was made in Boston. The plan adopted in 1904 has continued to the present time, except that from the offerings of 1907, 1910 and 1913, certain sums were set apart for the erection of buildings.

The offering of 1907, made in Richmond, was $224,251.55. From this amount $10,000 was taken to build a training school for Bible women at Sendai, Japan.

In 1910, from the offering of $243,360.95—presented at Cincinnati, $10,000 was given to erect a new building for St. Hilda's School, Wuchang, China, and $5,000 to St. Augustine's School, Raleigh, N. C., for a new dormitory for girls.

The last United Offering was presented in New York, at the Cathedral of St. John the Divine, on October 9, 1913. The amount was $306,496.66; $15,000 was given to rebuild the Hooker Memorial School in Mexico, and $5,000 to complete the George C. Thomas Memorial dormitory at St. Augustine's School.

The Diocese of Pennsylvania made its first United Offering of $654 in 1892, and reached the sum of $39,003 in 1913. By the blessing of God and under the able leadership of its first Diocesan Treasurer, covering a remarkable period of twenty-four years, Pennsylvania has held the first place on the list of contributing dioceses.

The next United Offering will be presented at St. Louis in October, 1916. Meantime its history remains unwritten, but the vision of it is made bright and glorious by all the wonderful possibilities along the pathway to 1916. Shall not our offering at the next triennial service far exceed that of 1913?

MEETING OF THE STANDING COMMITTEE

At a meeting of the Standing Committee of the Diocese of Pennsylvania held on November 10, 1914, the following gentleman applied to be recommended to the Bishop as a candidate for Holy Orders:

MR. JOHN ZENOW JASINSKI.

His application was laid over, under the rule of the Committee, for one month and is to be finally acted upon at the next meeting, which will be held on December 1, 1914.

R. FRANCIS WOOD,
Secretary.

Miss Dodson of St. Mary's Hall, Shanghai, will speak at the meeting of the Foreign Committee of the Woman's Auxiliary on Monday, December 21st, at 10 A. M., at the Church House.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events

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Episcopal Appointments for December and January

Wednesday, December 2

Evg. PHILADELPHIA—*St. Paul's Church, Aramingo,* The Bishop Suffragan

Friday, December 4

Evg. PHILADELPHIA, *St. Barnabas' Church, Germantown* The Bishop

Sunday, December 6—Second Sunday in Advent

PHILADELPHIA—*St. John the Baptist Church, Germantown*.....The Bishop
VISITATION
A. M. PHILADELPHIA—*St. Peter's Church, Germantown* The Bishop Suffragan
Evg. PHILADELPHIA—*St. Timothy's Church, Roxboro* The Bishop Suffragan

Wednesday, December 9

Evg. BRISTOL—*St. Paul's Church*.....The Bishop Suffragan

Sunday, December 13—Third Sunday in Advent

A. M. WYNCOTE—*All Hallow's Church*.....The Bishop
Evg. PHILADELPHIA—*St. Michael's Church, Germantown,* The Bishop
A. M. GWYNEDD—*Messiah Church*.....The Bishop Suffragan
P. M. PHILADELPHIA—*Epiphany Church, Germantown* The Bishop Suffragan

Wednesday, December 16—Ember Day

Evg. PHILADELPHIA—*Christ Church, Franklinville,* The Bishop
Evg. PHILADELPHIA—*Holy Trinity Church, Phillips Brooks' Chapel*.....The Bishop Suffragan

Friday, December 18

Evg. PHILADELPHIA—*St. George's Church, Richmond, Italian Mission* .....The Bishop Suffragan

Sunday, December 20—Fourth Sunday in Advent

A. M. Ordination.
P. M. ST. MARTIN'S—*St. Martin's Church*.....The Bishop
Evg. PHILADELPHIA—*Calvary Church, Germantown* The Bishop
A. M. PHILADELPHIA—*St. Ambrose Church,* The Bishop Suffragan
Evg. PHILADELPHIA—*St. Nathanael's Church,* The Bishop Suffragan

Sunday, January 3—Second Sunday after Christmas

A. M. PHILADELPHIA—*Zion Church*.....The Bishop
A. M. PHŒNIXVILLE—*St. Peter's Church* The Bishop Suffragan
Evg. PHILADELPHIA—*St. Luke's Church, Kensington* The Bishop
Evg. PHILADELPHIA—*Church of the Good Shepherd* The Bishop Suffragan

Tuesday, January 5

Evg. WILLOW GROVE—*St. Anne's Chapel* .....The Bishop

Sunday, January 10—First Sunday after Epiphany

A. M. PHILADELPHIA—*Church of the Advocate* .... The Bishop
A. M. PHILADELPHIA—*St. Matthias' Church* The Bishop Suffragan

P. M. PHILADELPHIA—*Church of St. James the Less*
The Bishop
Evg. PHILADELPHIA—*Church of the Messiah, Port Richmond*
The Bishop Suffragan

Tuesday, January 12

Convocation of North Philadelphia.

Sunday, January 17—Second Sunday after Epiphany

A. M. PHILADELPHIA—*Church of the Incarnation*
The Bishop Suffragan
A. M. PHILADELPHIA—*St. Bartholomew's Church*. . The Bishop
Evg. PHILADELPHIA—*St. Timothy's Chapel*
The Bishop Suffragan

Tuesday, January 19

Convocation of Germantown.

Thursday, January 21

Convocation of West Philadelphia.

Sunday, January 24—Third Sunday after Epiphany

A. M. PHILADELPHIA—*St. Thomas' Church* . . . . . The Bishop
A. M. PHILADELPHIA—*St. Barnabas' Church, Kensington*
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Elizabeth's Church*
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Clement's Church* . . . . . The Bishop

Monday, January 25

Convocation of South Philadelphia.

Sunday, January 31—Septuagesima

A. M. PHILADELPHIA—*Gloria Dei Church* . . . . . The Bishop
A. M. PHILADELPHIA—*Church of the Ascension*
The Bishop Suffragan
A. M. MORRISVILLE—*Church of the Incarnation,*
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Augustine's Church* . . . . The Bishop
Evg. PHILADELPHIA—*Church of the Crucifixion*
The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

December 7. Monday

Clerical Missionary Association. Church House, 11.30 A. M. Speaker: Bishop Rhinelander.

Round Table Luncheon and Conference for the Clergy. Church House, 1 P. M. Speaker: The Rev. Prof. Dickinson S. Miller, of the General Theological Seminary. Subject: "Defense of the Church's Faith Today."

December 8. Tuesday

Brotherhood of St. Andrew. Round Table Conference of Northeast Section, at home of Mr. Frank H. Longshore, 2343 East Cumberland Street.

Regular stated meeting of the **Altar Guild of the City Mission** at the Church House at 3 P. M. Speaker: Mrs. West, of the New York Altar Guild.

December 9. Wednesday

Annual Service of the American Guild of Organists. Church of the Advocate, Eighteenth and Diamond Streets, at 8 P. M.

Brotherhood of St. Andrew. Round Table Conference of North Philadelphia Section, at home of Mr. Clarence L. Harper, 1922 Green Street.

December 10. Thursday

Brotherhood of St. Andrew. Round Table Conference of West Philadelphia Section, at home of Mr. E. P. Coho, 3913 Locust Street.

December 11. Friday

Brotherhood of St. Andrew. Round Table Conference of Germantown Section, at home of Mr. W. C. Hubbs, 145 East Washington Lane.

December 14. Monday

Clerical Brotherhood. Church House, 11.30 A. M. Speaker: Warden McKenty. Subject: "Work among the Prisoners of the Eastern State Penitentiary."

Executive Committee of the Divinity School. Meets in the Church House, at 4.30 P. M.

Meeting of the **Domestic Committee of the Woman's Auxiliary** at the Church House, at 10 A. M. Speaker: The Rev. J. McVeigh Harrison, O.H.C.

Conference of Society for Sacred Study. Church House, 2.30 P. M. Subject: "Authority" and "The Church." Opener: The Rev. G. L. Richardson.

December 15. Tuesday

Brotherhood of St. Andrew. Round Table Conference of South Philadelphia Section, at home of Mr. William C. Butler, 1414 Tasker Street.

December 21. Monday

Clerical Brotherhood. Church House, 11.30 A. M. Speaker: Mr. Morris Earle. Subject: "The Revision of the Hymnal."

Foreign Committee of the Woman's Auxiliary. Church House, 10 A. M. Speaker: Miss Dodson of St. Mary's Hall, Shanghai.

December 28. Monday

Meeting of the **Indians' Hope Association** at the Church House, at 11 A. M. Speaker: Bishop Biller, of South Dakota.

December 31. Thursday

Normal Mission Study Class, Church House at 10.15 A. M. (and for six succeeding Thursdays.) Leader: Mrs. H. A. Pilsbry.

RECENT DISCUSSION OF THE HISTORIC EPISCOPATE

By the Rev. Prof. J. Cullen Ayer, Jr., Ph. D.

The Protestant Episcopal Church long since proposed as one of the four terms of reunion the "Historic Episcopate." The renewed interest in the movement toward Christian unity and the conferences on Faith and Order testify to the sincerity of the Church in the matter. It is well that there should be a thorough discussion of the whole matter of episcopacy because the old controversies between Presbyterians and Episcopalians as to the divine warrant for their respective forms of church government ended in something like a deadlock. Each party contended that its position was alone justified and the position of the other was a depravation of the divine constitution. In each party the idea seemed to have arisen that the whole question was solely a matter of faith and should be regarded as such, and that any purely historical discussion was an insidious form of scepticism. But there is always a previous question in such matters: Can the form of government for which a divine warrant is claimed be traced to Apostolic institution? This question is just as much a matter for history to discuss as is the founding of Constantinople.

From the *impasse* into which the discussion had come the Church was roused by the appearance of the celebrated Essay on the Christian Ministry appended by J. B. Lightfoot to his *Commentary on the Philippians,* 1868. In this the thesis is defended that in the New Testament "Bishop" and "Presbyter" are convertible terms. Another step in the discussion was the appearance of Theodor Zahn's *Ignatius von Antiochen,* Gotha, 1873, asserting the genuineness of the seven Epistles of Ignatius upon which Episcopalian controversialists had always relied. Much of Zahn's argument may be found in Smith and Wace's *Dictionary of Christian Biography,* art. "Ignatius." By these two works the subject was fairly forced upon the Churches. Roused by Zahn's work, Professor Lightfoot undertook his monumental edition of the *Apostolic Fathers* (1885-1890), and his contentions are to-day widely accepted. The subject had thus been taken from the lower plane of controversy and made the subject of scholarly study. The problem was the formulation of a theory which would harmonize all the facts in explaining how the *two* orders of the Epistle to the Philippians, "Bishops" and "Deacons," became the *three* orders of Ignatius. The first to propound a theory of any value was Edwin Hatch who, in his Bampton lectures for 1880 (*The Organization of the Early Christian Church,* 1881), maintained that the terms "presbyter" and "bishop" belong respectively to the Jewish and Gentile sections of the Church, and that the two were afterwards combined. A succinct statement of Hatch's views, with an outline of his argument, may be found in Smith and Cheetham's *Dictionary of Christian Antiquities,* art. "Priest" and "Holy Order," both written by Hatch himself. It is characteristic of the time when they appeared that the evidence from the Acts and the later Pauline Epistles possesses little importance for the author.

Hatch's theory is now probably held by no one in the form in which he presented it. It was, however, of great value as starting the discussion upon new lines, whereby new evidence was taken into consideration. Harnack took it up, translated the book into German and added material which considerably modified it. His views may be found in his article "Presbyter" in the *Encyclopædia Britannica,* 9th edition. The "Presbyter," according to Harnack, only takes his official position in the hierarchy in the course of the second century. This seemed to be supported by the *Didache* which had been published in 1883 for the first time. This work mentions "Bishops" and "Deacons" but not "Presbyters" as the officers of the Christian community. Harnack presented his views in the *Expositor,* 1887, in the reply to Sanday's criticism of them in the same year. J. Rendel Harris, Charles Gore and J. Macpherson joined in the discussion in the same volume. A more recent criticism of Harnack by Schmiedel may be found in the *Encyclopædia Biblica,* art. "Ministry." With this should be compared the articles by J. Armitage Robinson in the same work, "Bishop," "Presbyters," "Deacons," and by H. M. Gwatkin in Hasting's *Bible Dictionary,* art. "Bishop and Elders." The recent volume of C. H. Turner, *Studies in Early Church History,* Oxford, 1912, contains an essay, "The Early Christian Ministry and Didache," (first published in 1887), which is of value as checking up the work of Hatch and Harnack. Of late the early date of the *Didache* and its value has been questioned in some quarters. Cf. for example, J. Armitage Robinson in *Journal of Theological Studies,* April, 1912. But if the argument of G. Edmundson in his recent Bampton lectures, *The Church of Rome in the First Century,* 1913, as to the early date of *Hermas* can be accepted, the difficulty presented by *Hermas,* and the argument of Robinson as to the *Didache* as well, must be modified. (Edmundson has much interesting discussion of the whole matter of the early ministry but the work as a whole does not inspire confidence.)

Much of the discussion, as indicated above, has been presented in articles and essays, but several treatises covering the whole question of Orders and the Historic Episcopate have appeared. From the Anglican side the most important are by Bishop Gore and by Bishop J. Wordsworth. Gore's *The Ministry of the Christian Church,* 1888, is a reply to Hatch and sets forth the conservative Anglican contentions with a wealth of learning. All is presented in a clear, straightforward style. J. Wordsworth's *Ministry of Grace,* 1901, is much briefer in treatment of the ministry and is chiefly valuable as indicating the extent to which the modern critical theories of the origin of the ministry in the Church have been accepted in conservative circles. Valuable material and fruitful suggestions may be found in F. J. A. Hort's *The Christian Ecclesia,* 1900, and R. C. Moberly's *Ministerial Priesthood,* 1898.

The recent Presbyterian works on the subject are in striking contrast with the German, in failing to hold that detached point of view, from which alone evidence can be fairly judged. Many of the German and the Anglican writers discuss the matter as objectively as if it were of purely academic interest. The best work from the Presbyterian scholars is T. M. Lindsay, *The Church and the Ministry in the Early Centuries,* 1902. Much inferior is R. H. Story, *Apostolic Ministry in the Scottish Church,* (Baird Lectures), Edinburgh, 1897. Yet, as it is presented in popular fashion, it gives the reader a good idea of what the average Presbyterian position really is. Both of these works labor under the limitation of confound-

ing the *potestas ordinis* and the *postestas jurisdictionis,* a fault of nearly all writing from the Presbyterian standpoint. By the latter, exercise of jurisdiction may be held, in strictest accord with Canon Law, by one not in Bishop's Orders, the former has to do with the validity of sacraments and is vital to the question of Orders as viewed by most Anglicans. There is a brief sketch of the history of the discussions on the Episcopate in Lindsay's book, pp. 365 ff. A book of some merit, from the Presbyterian standpoint, has been published by Robert Ellis Thompson, *The Historic Episcopate,* Philadelphia, 1910. He presents a strong argument which deserves the consideration of Churchmen, and he furnishes many quotations in support of his contentions. In tracing the history of the Episcopate in the Anglican Church (his book is written with an irenic purpose) he asserts that the main stumbling block to unity, the requirement of Episcopal ordination for an authorized ministry and for valid sacraments, is not the teaching of the Anglican Church but of a party within it which has grown up within the last seventy years (p. 2), and he endeavors to prove this assertion. As to this point, A. J. Mason, *The Church of England and the Episcopate,* Cambridge, 1914, written in connection with the discussion over the Kikuyu Conference, should be consulted. Among other valuable points in Mason's book is an examination of each of the alleged cases of recognition of non-Episcopal ordination by the Anglican Church (pp. 489-511). Mason's book is excellent for the period since Elizabeth, but hardly does justice to the rise of a *de jure divino* theory of Episcopacy unknown to Hooker, and taught by Bilsen and Bancroft. Of this stage of the development of Anglican thought Roland G. Usher's *Reconstruction of the English Church,* New York, 1912, two vols., is the best account.

Within the last few years, the conditions of the problem as it affects the ministry in the Early Church have changed somewhat, owing to an increasing tendency to assign the date of the book of Acts to the later part of the first century and to attribute it to Luke the companion of Paul. For this, see Harnack, *Luke the Physician,* English translation, 1907, and *The Date of the Acts,* 1911. In the same way Harnack has abandoned A.D. 140 as the date of the Ignatian Epistles and reverted to the traditional date of circa 115 A.D. in his *Constitution and Law of the Church,* 1910, presenting therein a new statement of his theory and a criticism of Sohm's theory. This last has been made accessible to English readers by Walter Lowrie, *The Church and its Organization in Primitive and Early Catholic Times,* 1904. To the more recent discussion belongs the admirable work of P. Batiffol, *Primitive Catholicism,* London, 1910, translated from the French (*L'église naissante et le catholicisme,* Paris, 1909) which traverses the contentions of Harnack and Sohm as well, and maintains that the constitution of the Church was from the beginning an integral part of Christianity. His work while bringing much aid to Anglican students presents several points from the Roman side which they would do well to consider, especially in connection with Cyprian and the interpolations in *De unitate Ecclesiæ.* Probably the most recent comprehensive view of the ministry in the ancient Church is the chapter "The Organization of the Church," by C. H. Turner, in the *Cambridge Mediæval History,* vol. I, 1911. As the limits of the work did not call for any minute discussion of the period before Nicæa, many critical problems are merely sketched, but the chapter has the special value of showing, that the whole process, whereby the ministry of the earliest period gradually took the form it exhibits in the fifth and sixth centuries, was under the influence of the conditions in which the Church was placed; and thereby he greatly strengthens the conviction that the rise of the "Historic Episcopate" is primarily a *historical* problem.

THE DIOCESAN BOARD OF MISSIONS

At four o'clock on the afternoon of Monday, the 9th instant, the regular stated meeting of the Board was held at the Church House. The Bishop of the Diocese occupied the chair and there were twenty-one members present. The meeting was interesting and a spirit of enthusiasm prevailed.

Deans Caley, LeRoy, Taitt and Burk reported the work of their several Convocations.

The Bishop Suffragan made a verbal statement of the work in West Philadelphia, and informed the Board that the Committee on Church Extension was preparing a plan of securing pledges to be paid four times a year. The Bishop in speaking on the same subject said that some churches have already made offerings and that plans are being prepared under the auspices of the Committee by Mr. Walter H. Thomas.

Dr. Phillips made an interesting statement regarding the work of the Colored Missions and the Bishop took occasion to commend the earnestness and zeal of the Clergy who were associated with Dr. Phillips in this important branch of the work of the Church.

Among his other duties the Bishop Suffragan has assumed entire charge of the Italian Mission work. A sum not to exceed $2,200, was appropriated for work among the Colored Missions; $1,600 for the Italian Mission and $500 for the Immigrant Mission for the coming year.

The new method of dispensing funds for the Mission work in the Diocese, no matter in what Convocation it may be situated, such as the Colored Mission, Italian Mission and Immigrant Mission, will probably justify its adoption. Dr. Phillips, for example, has been placed by the Bishop in charge of all of the colored work in the Diocese, and to him all of the funds dispensed for that purpose are awarded, directly by the Board of Missions or indirectly through the Convocation. A difficulty has presented itself in some of the Convocations which is hard to overcome. It is this—that they do not seem to be able to respond to the apportionment by the Board. The reason for this should be sought and the difficulty removed. Various theories have been presented, but none of them are satisfactory. The work of the Board and of its component Convocations for this year is more than usually difficult on account of the condition of affairs, but with the spirit displayed at the meeting it may be safely predicted that the coming year will not be less fruitful of good results than its predecessors.

W. D. Neilson.

The Rev. John M. Chattin has been in charge since last May and during that period there has been very encouraging increase in the attendance at the services in Warwick and in the general prosperity of this ancient parish.

CHURCH WORK AMONG IMMIGRANTS

At a meeting of the Commission on Church Work Among Immigrants, held in the Church House, Monday, November 16th, the following preamble and resolutions were unanimously adopted:

WHEREAS, The Bishop has appointed a Commission on Church Work Among Immigrants, which reports to the Convention of the Diocese, and

WHEREAS, Many of these people belong to Christian bodies not in communion with our own, and are accustomed to Teachings, Rites, and Usages other than those of the Book of Common Prayer, and

WHEREAS, They have not a sufficient number of clergymen of their own who can minister to them; and the attempt on the part of our own clergy to supply their wants is often misunderstood both by them and by our own people, and

WHEREAS, This Commission has clearly set forth its purposes in its articles of Association, adopted January 9, 1911, and also in its report given in the Diocesan Journal for 1914 (p. 273).

And as it is eminently desirable that the methods on which the work of this Commission are conducted should be widely understood throughout the Diocese, therefore,

RESOLVED:—First: That we consider that the widest hospitality possible of our Churches and Parish Buildings should be extended at such times as they are not otherwise employed, to all congregations of foreign peoples who have not churches of their own, that they may have services conducted by their own clergy, in such languages, and according to such rites and usages to which they may be accustomed.

Second: When they have no clergy of their own, and do not desire to change their ecclesiastical affiliation, we consider that our clergy when requested to do so should minister to them as far as competent, provided that they shall always so "minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God."

Third: When foreign congregations place themselves under the jurisdiction of our Bishop, provision should be made for their oversight and for their worship, either by our own clergy and in our own churches, or by foreign clergymen, when they may be had, and in special places of worship if possible, with such rites and usages as may be licensed by the Bishop in accordance with the provisions of Canon 44 of the General Convention. Provided always that no money contributed for Diocesan missions shall be appropriated for the support of any services among foreigners except for congregations under the jurisdiction of the Bishop, using services permitted by the Constitution and Canons of the General Convention.

RESOLVED, That this Preamble and Resolution be printed in the December issue of THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA.

As an essential part of the winter work the Commission plans a careful survey of the immigrant population of the Diocese.

It is necessary that the results of the survey should become the basis of a campaign of education, which should be of a twofold nature. Church people should be fully and clearly informed of the importance and pressing need of this work; and the immigrant, on his side, should be clearly informed concerning the historical position and the fundamental teachings of our Church. The Commission is planning to meet this latter need. It is hoped soon to publish translations of parts of the Prayer Book, such as the Communion Service and the Catechism, and also brief statements of the historical and doctrinal position of the Church, in several foreign tongues.

The Commission needs the sum of $1,000 for the maintenance of work along the lines already established. An additional $1,500 will be needed for the survey and for publications.

W. C. EMHARDT,
Secretary.

THE ANNIVERSARY OF OUR BISHOPS

In 1911, on the Feast of St. Simon and St. Jude, Dr. Rhinelander and Dr. Garland were consecrated Bishops of the Church of God with Mission here in Pennsylvania. Each year since then, they have called the clergy together to think over prayerfully with them the mutual responsibilities of the ministry. Thus it is becoming increasingly more and more of a "diocesan day" with us. Happily so, we think. In a diocese as large as ours, the occasions which assemble the clergy in the manifestation of their "common ministry" are all too few. Our numbers and variety of interests seem naturally to separate us into groups, large or small. So we welcome this happy thought of our bishops in bringing us together annually on this day for meditation, prayer, and fraternal intercourse.

As in former years, the anniversary was observed in the Church of the Advocate, with a large number of the clergy, and a goodly number of the faithful laity in attendance. The Bishop was the Celebrant of the Holy Communion and the Bishop Suffragan made the address. Bishop Garland, taking no text, spoke simply and directly upon "Loyalty and Service." He insisted that "we must begin with loyalty to each other"; (no criticism of our brethren except that which is constructive and helpful); coupled with real loyalty to Christ and a genuine conviction of our common ministry. The logical outcome of this will be, of course, "increasing loyalty to the business of Christ." "Few, if any of us," he said, "can preach like the Apostles, but every one of us can emulate the apostolic zeal. Such days as this should throw us back on the obligation of our ordination to imitate Him Who said 'I am among you as One Who doth serve.'"

After the service the clergy present were entertained at luncheon by the Bishops in the Parish House. The preparation and service for this was the work of the Ladies' Missionary Society of the parish. Needless to say, both were excellent. At its conclusion, Dean Groton, the Rev. F. M. Taitt, and Bishop Rhinelander spoke.

Dr. Groton dwelt humorously and seriously upon the present-day demands made upon the Episcopate as compared with the case a generation ago.

Dean Taitt eloquently pleaded for such a real Catholicity as will make it possible for all in our Church to find provision for every need of any man from the cradle to the grave.

Bishop Rhinelander drew lessons from the exciting European Crisis, which recalled us to the need of renewed consecration in these trying times.

THE CHURCH SCHOOL OF RELIGIOUS INSTRUCTION

Under the auspices of the Board of Religious Education of the Diocese of Pennsylvania, a Church School of Religious Instruction has been created for the purpose of forming Teacher Training Classes in various centres in the Diocese.

For the Season of 1914-1915 arrangements have been made for Teacher Training Classes to be held at two centres on different days:

Wednesday evenings at 8 o'clock, in the Parish House of the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets.

Thursday afternoons at 3 o'clock, at the Church House, Twelfth and Walnut Streets.

Each session will consist of two periods of instruction lasting forty-five minutes each, and will commence with a short devotional serivce.

There will be two terms in a season, each term consiting of ten lessons, followed by an examination. The Fall Term began in October, the Winter Term begins on January 13th and 14th. No classes will be held during the season of Lent. Examinations will be held May 12th and 13th.

The Course of Religious Instruction is that set forth as The Teacher Training Course of the General Board of Religious Education, and is divided into three years of work of forty hours a year.

First Year's Work—Forty Lessons

Religious Pedagogy, ten lessons; The Gospels and The Life of Christ, ten lessons; The Catechism, ten lessons; The Christian Year, five lessons; Biblical Geography, five lessons.

Second Year's Work—Forty Lessons

The Apostolic Church, ten lessons; The Prayer Book, ten lessons; The Sunday-school and The Teacher, ten lessons; The History of Missions, five lessons; Social Service, five lessons.

Third Year's Work—Forty Lessons

The Old Testament, twenty lessons; Church History, twenty lessons.

Any subject of the Course may be taken up separately, and at any time, or in any order, and due credit given for its mastery. This permits, therefore, any combination or sequence of subjects which may be desired, provided that each be taken as a distinct subject. And more time, of course, may be given to any subject than has been indicated; it being intended that the Course shall serve as a norm rather than an iron-clad requirement. No Certificate, however, will be given where studies have covered a less number of hours than those assigned to the particular subjects.

Schedule of Classes

Wednesdays, 8 p. m.

January 13, 20, 27, February 3, 10, April 14, 21, 28, May 5. Examination May 12.

8.10-8.55. Social Service, the Rev. Joseph H. Earp; The Old Testament, the Rev. Llewellyn N. Caley.

9.00-9.45. The Christian Year, the Rev. William J. Cox, the Sunday-school and the Teacher, the Rev. Llewellyn N. Caley.

Thursdays, 3 p. m.

January 14, 21, 28, February 4, 11, April 15, 22, 29, May 6. Examination May 13.

3.10-3.55. The Prayer Book, the Rev. James B. Halsey; Social Service, the Rev. George C. Foley, D.D.

4.00-4.45. The Old Testament, the Rev. Llewellyn N. Caley; History of Missions, the Rev. A. R. Van Meter.

Who May Enroll

These classes are intended especially for the Teachers and Officers in our Sunday-schools and other Church Workers; but any who are interested in the subjects to be studied will be gladly welcomed.

To enroll means to work. It will require only a reasonable amount of time; but conscientious effort and regularity of attendance are essential.

Each person who enrolls is requested to purchase "The Church Handbook," and to take it with note book and pencil to the classes.

Certificates and Diplomas

Provision is made for examination of those who choose to enter for it, or write a thesis on the subject. Certificates will be given to those who pass a successful examination or write a satisfactory thesis on each subject, and Diplomas will be given to those who pass the examination in all subjects in each year's course; the obtaining of seventy per cent. of marks being the passing grade. The Diplomas will be signed by the Bishop of the Diocese. On the completion of the full Standard Course a Diploma will be given by the General Board of Religious Education.

The value of examination lies in the preparation for it. As a rule, only those who decide to enter for the examination devote much time to private study in connection with the lectures. It is important, therefore, that all students undertake the work with a view to graduation. The examination also helps to keep before the Sunday School Teachers the idea that they should reach some intellectual standard, and counteracts the idea that earnestness alone is needed.

Other Centres

The Committee will be glad to try to organize Teacher Training Classes in other centres if desired.

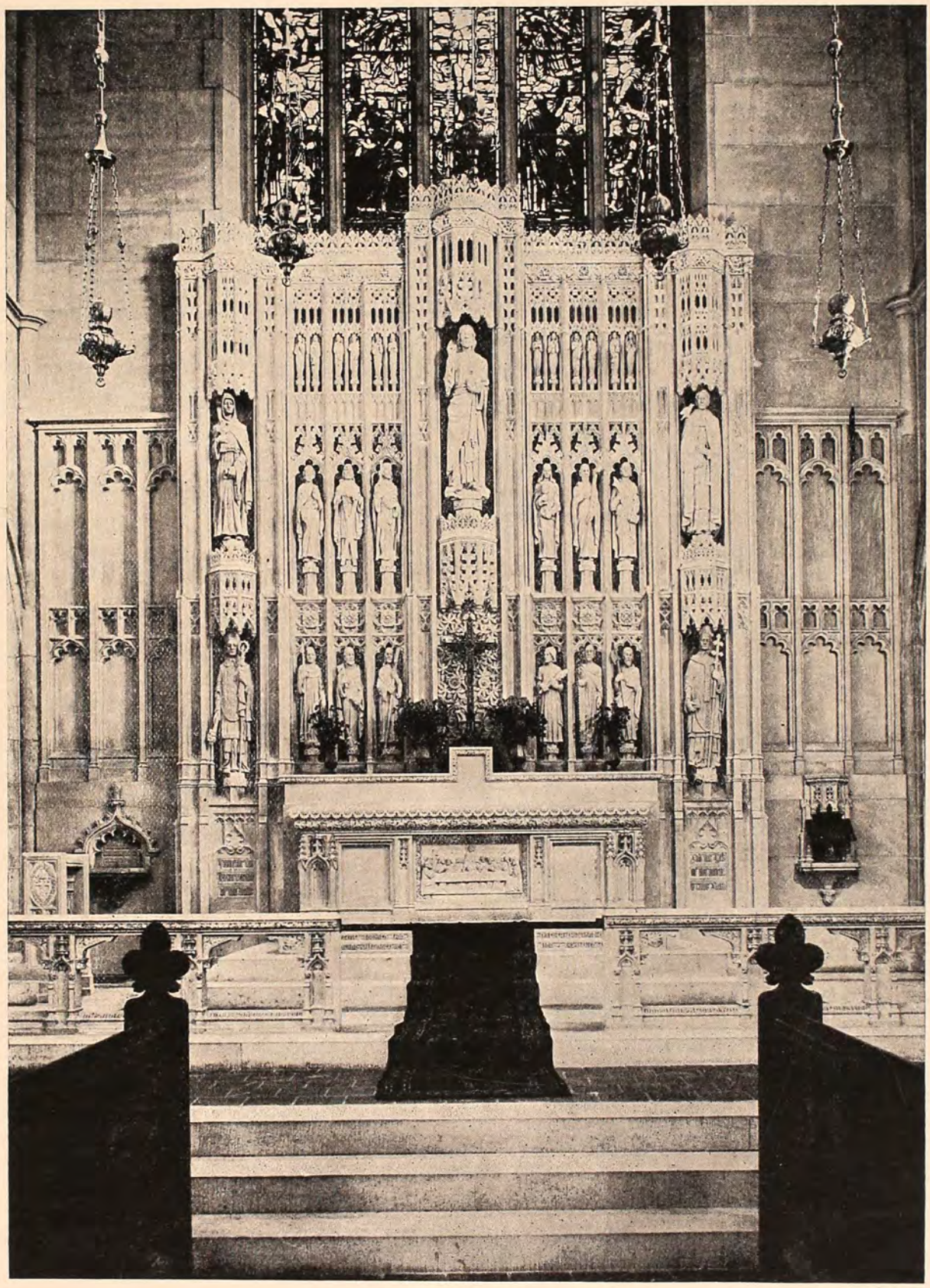
Home Reading Course

This is a plan which any Teacher can pursue by the help of recommended books. The books may be read at home; and then the Diocesan Examiners offer an examination, or require some equivalent evidence of the work done, such as the writing of a satisfactory thesis on the given subject, before recommending the Teacher for a Certificate.

Llewellyn N. Caley,
W. Herbert Burk,
James B. Halsey,
George L. Richardson,
Howard R. Sheppard,
Alexander F. Williamson,
Teacher Training Committee.

GIFT TO ST. TIMOTHY'S MEMORIAL HOSPITAL AND HOUSE OF MERCY, ROXBOROUGH

The four children of the late John Vaughan Merrick, Sc.D., have presented to the corporation of St. Timothy's Hospital (founded by Mr. and Mrs. Merrick in 1890, as a memorial to their parents) a house and three-quarters of an acre of ground, situated on Rector Street and contiguous to the present hospital grounds. This parcel of ground, a memorial to the parents of the donors, will be held by the corporation for the future development and extension of its plant. The property is valued at $8,000.



Reredos, St. Mark's, Frankford

A beautiful reredos has been erected in St. Mark's Church, Frankford. It is in memory of the late Harvey Rowland, Jr., who for forty-six years was warden and vestryman of the Frankford Parish, and is the gift of his widow. The reredos is a worthy memorial of a worthy man. Mr. Rowland not only gave his substance to the support of his church, but he gave himself to its work. Gentle to all men he was stubborn about his convictions, but quick to make allowance for other people's shortcomings. Mr. Rowland was, as Paymaster of the forces, not willing that his parish should be in debt to anyone, except to himself.

This memorial reredos was dedicated on All Saints' Day. The special service of dedication was simple and dignified.

The picture of the reredos which we

publish is the best key to the reredos itself and makes necessary only a few words of explanation.

The architectural motives used by Messrs. Watson & Huckel, architects, are of the late XV and early XVI century work in England. The composition is divided into five main divisions. The central section carries a canopied figure of the Reigning Christ; the intermediate sections the Twelve Apostles in two ranks. The niches on the epistle side are filled with statues of Gregory the Great and St. Augustine, first Archbishop of Canterbury. On the gospel side the niches contain the figures of St. Columba and St. Aidan. Thus is indicated the two sources from which flowed the streams that watered the soil of English Christianity. Above all the figures and beneath the "broderies rare" which form a cresting of the reredos stand in their small niches a choir of twelve angels.

The main lines of the reredos lead up to the fine east window the subject of which is "The Crucifixion," and which is a part of the architectural composition.

The stone of the reredos is Indiana Lime stone with which the whole church is lined. The stone work was executed in Philadelphia by the Whitman Studios.

GIRLS' FRIENDLY SOCIETY

The annual meeting of the Pennsylvania Diocesan Organization was held in the Parish House of the Church of the Holy Trinity, Philadelphia, October 22, 1914, when the following officers were elected to serve for the year:

President, Miss Susan D. Wilson, 909 Clinton Street, Philadelphia, Pa.

Vice-Presidents, Miss Margaret C. Maule, 21 South 21st Street; Miss Margaret McF Lukens, Conshohocken; Mrs. Henry M. Medary, 2120 North 18th Street; Mrs. Walton B. McDaniel, 4421 Sansom Street; Mrs. I. Pearson Willitts, 31 West Walnut Lane, Gtn.

Secretary, Miss Marie W. Paul, 1930 Chestnut Street.

Treasurer, Miss A. Adele Leach, 2118 Spruce Street.

The annual report of the Secretary gave the following statistics, taken from the reports sent in May by the Branches: Working Associates, 340; Honorary Associates, 302; Members, 2,266; Probationers, 487; Candidates 1,032; Married Branch Helpers, 215; total, 4,688. There are 58 Active Branches in the Diocese, and one suspended Branch.

The annual report of the Treasurer gave receipts, $1,411.98, expenditures, $1,095.66. Balance on hand October 21, $316.32.

The Holiday House at Cape May, N. J., had a most delightful season. The new kitchen, pantry and maids' rooms are most satisfactory. The number of guests was 409, 27 more than last year. Members came from 15 other Dioceses besides Pennsylvania. 110 members came down for the day.

The Department of Missions reported as the Lenten work of the Branches, 2,206 articles valued at $752.00. The candidates sent 445 articles valued at $120.00. The offering at the Candidate Service was $26.35, and was sent to the House of the Holy Child, Philadelphia. The total amount for the year given to missions by the Branches is in money $616.22, in boxes $964.33.

BROTHERHOOD NOTES

The fall meeting of the Philadelphia Local Assembly, at St. Matthew's Church, on the 29th of October, was attended by about 150 men. It partook of the nature of a Conference on "Co-operation and Inspiration," and the spirited extemporaneous talks made one of the best meetings the Local Assembly has had for a long time. Everybody remarked on the helpfulness of the occasion and the generosity of St. Matthew's Chapters in providing light refreshments at the end.

The next Annual Convention of the Brotherhood will be held in Los Angeles, California, during the latter part of August, 1915.

Round Table Conferences are being held monthly in the various sections of the city. Notices of the meetings for December appear in this issue of the Bulletin.

A large meeting for Churchmen will be held at the Church of the Holy Apostles on Lincoln's Birthday under the auspices of the Local Assembly of the Brotherhood.

WHO WILL SEND A LIBRARY?

Wednesday, November 4th, was the date of the "Librarians' Tea" of the Church Periodical Club of the Diocese. The spirit was one of enthusiasm for their duties. In most societies all persons interested must meet constantly in connection with their work; in this it is not necessary. Here is a case where it is possible to do church work without that "bete noir," a weekly or monthly meeting. It is well, however, that once a year the Librarians should come together to enjoy that inestimable factor in creating an *esprit de corps*, a little bit of social life, while at other times they meet for conference. The C. P. C. enterprizes go on all the year round so the meeting which preceded the tea was an important one. The account of summer work was heard and plans made for the winter.

Through the courtesy of the Woman's Auxiliary the C. P. C. was reported at their annual meeting. The kinds, scope and possibilities of libraries were explained and their value set forth. There are several sorts, viz., the Traveling and the Permanent. These can be either for adults or children, and religious or secular. The following extracts will elaborate somewhat on this subject.

From Arkansas: "Thank you cordially for books . . . The selection is admirable." This was a permanent theological library.

From Pennsylvania: "The question at first was how to find room for them (the books) in our small case; but the question was soon answered for most of them are out all of the time. Someone is generally waiting to receive a book as soon as the former reader is through." This was a library for a Sunday-school.

From Colorado: "It would be hard for me to tell you of the pleasure those books are giving our people here. We are so isolated, twenty miles from a railroad, and the winters are long and severe. One woman, who said that she almost went crazy last winter, says that she is going to get a barrel of coal oil, and sit up and read every night as late as she wishes. My husband put in shelves in our little vestry room and we are, oh, so proud of our library. I can't believe yet that it is really true. It is

(*Continued on Page 108*)

Parochial Shares in the Diocesan Apportionment, 1914-15

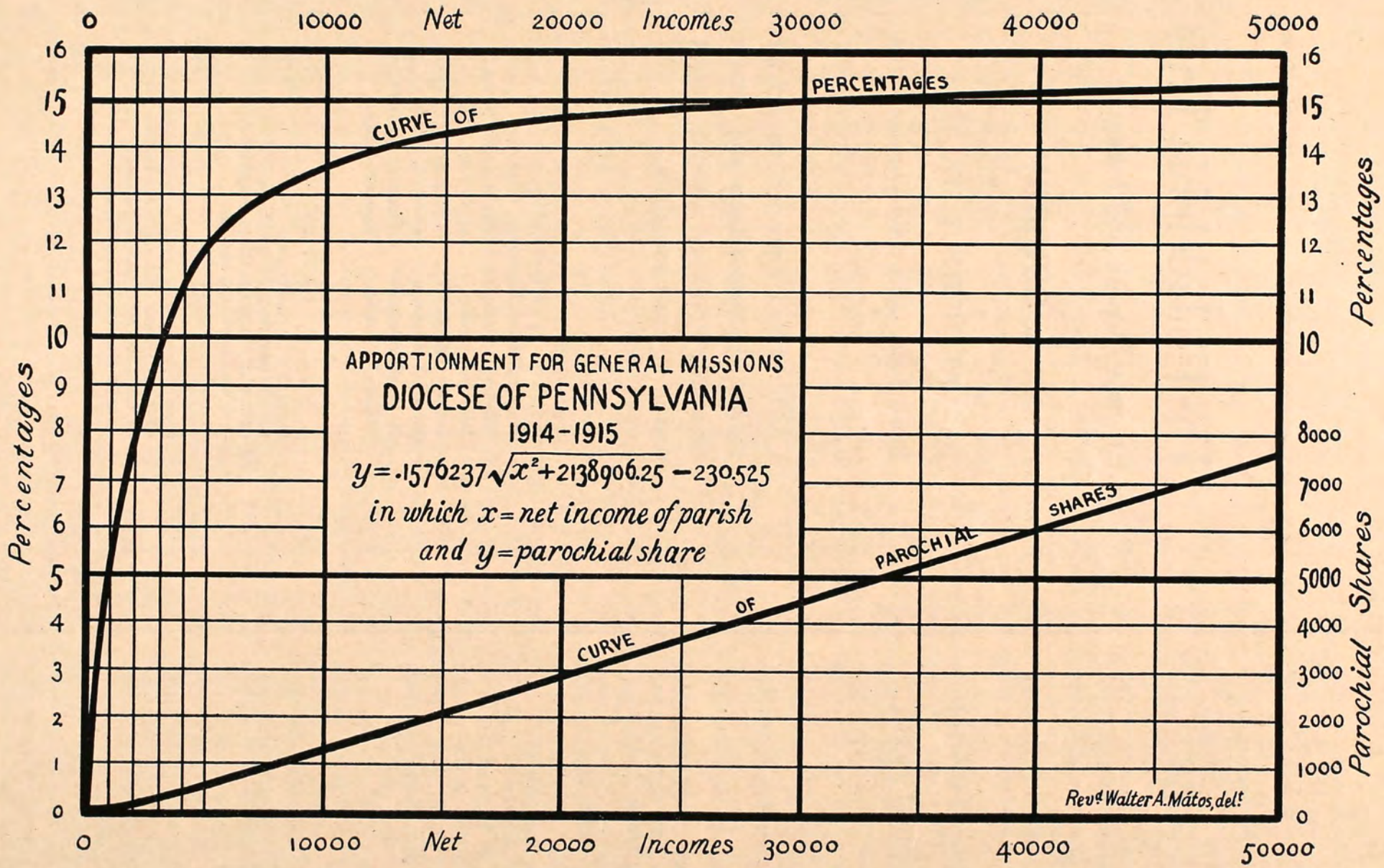
The total apportionment of the Diocese of Pennsylvania for the year 1 September, 1914, to 31 August, 1915, has been calculated by the Board of Missions as $144,503.00. The following table shows the parochial shares in that amount, calculated in accordance with the resolution adopted at the Diocesan Convention. In the case of certain parishes, where no reports had been received for the fiscal year ending 1 May, 1914, the committee was obliged to make use of the reports for the previous year. These cases are indicated by an asterisk (*).

	Basis	Apportionment, 1914-15
1. Collegeville Mission	$35.29	$0.07
2. *Centre Hill, St. Luke's	51.68	.14
3. New London, St. John's	252.93	3.42
4. West Vincent, St. Andrew's	263.28	3.71
5. Perkiomen, St. James's	280.96	4.22
6. *Essington, St. John the Evangelist	282.84	4.33
7. Warwick, St. Mary's	389.17	8.02
8. Philadelphia, L'Emmanuello	428.53	9.69
9. Marcus Hook, St. Martin's	456.30	10.96
10. Philadelphia, St. Sauveur	461.00	11.18
11. Philadelphia, St. Timothy's Chapel	503.59	13.28
12. Fallsington, All Saints' Memorial Chapel	516.97	13.98
13. Quakertown, Emmanuel	531.29	14.74
14. Hulmeville, Grace	562.06	16.44
15. Concord, St. John's	571.86	17.00
16. Philadelphia, St. George's Chapel, Venango	618.69	19.78
17. Hatboro, Advent	634.93	20.79
18. *Great Valley, St. Peter's	661.81	22.50
19. Philadelphia, St. Titus's	675.00	23.37
20. *Langhorne, St. James's	686.55	24.14
21. Royersford, Epiphany Mission	731.53	27.23
22. Parkesburg, Ascension	790.40	31.51
23. *Willow Grove, St. Anne's Chapel	865.50	37.34
24. Pequea, St. John's	874.60	38.08
25. Philadelphia, House of Prayer	875.17	38.12
26. Kennett Square, Advent	910.12	40.99
27. Prospect Park, St. James's	953.61	44.68
28. Clifton Heights, St. Stephen's	980.15	46.98
29. Honey Brook, St. Mark's	1,026.80	51.14
30. Yardley, St. Andrew's	1,049.90	53.25
31. Chester, St. Luke's	1,054.85	53.71
32. *West Whiteland, St. Paul's	1,082.12	56.24
33. Philadelphia, St. John the Evangelist	1,099.01	57.83
34. Philadelphia, St. Barnabas', Germantown	1,158.54	63.57
35. Upper Providence (Oaks), St. Paul's Memorial	1,160.24	63.73
36. Philadelphia, All Souls'	1,239.83	71.69
37. Lansdale, Holy Trinity	1,281.94	76.02
38. Swarthmore, Trinity	1,365.68	84.88
39. Philadelphia, St. Stephen's, Bridesburg	1,371.71	85.53
40. Morrisville, Incarnation	1,461.77	95.52
41. Rockledge, Holy Nativity	1,473.64	96.73
42. Philadelphia, St. Augustine's Mission	1,514.28	101.31
43. Philadelphia, St. John's, Northern Liberties	1,523.60	102.37
44. Philadelphia, St. Alban's, Roxborough	1,546.59	104.99
45. Eddington, Christ	1,554.81	105.93
46. Morton, Atonement	1,578.86	108.70
47. Bristol, St. James's	1,636.27	115.40
48. Newtown, St. Luke's	1,663.43	118.60
49. Philadelphia, St. Bartholomew's, Wissinoming	1,676.08	120.10
50. Highland Park, Holy Sacrament	1,793.81	134.29
51. Buckingham, Trinity	1,797.70	134.76
52. Philadelphia, Messiah, Port Richmond	1,837.95	139.71
53. Collingdale, Trinity Mission	1,875.45	144.35
54. Philadelphia, St. Ambrose's	1,877.62	144.62

		Basis	Apportionment, 1914-15
55.	Philadelphia, St. Barnabas', West Philadelphia	$1,941.69	$152.64
56.	Philadelphia, St. Michael and All Angels'	1,966.00	155.70
57.	Philadelphia, St. Thomas's	2,006.59	160.86
58.	Darby, All Saints	2,045.77	165.86
59.	Philadelphia, Christ Church, Franklinville	2,067.88	168.70
60.	Wynnewood, All Saints'	2,110.02	174.15
61.	Philadelphia, Advent	2,156.00	180.12
62.	Rockdale, Calvary	2,242.53	191.48
63.	Philadelphia, St. George's, Richmond	2,336.43	203.95
64.	Philadelphia, St. Alban's, Olney	2,338.94	204.29
65.	Norwood, St. Stephen's	2,359.82	207.08
66.	Philadelphia, St. John the Baptist, Germantown	2,360.40	207.16
67.	Philadelphia, St. Stephen's, Wissahickon	2,395.28	211.84
68.	Philadelphia, Transfiguration	2,422.51	215.51
69.	Philadelphia, St. Paul's, Aramingo	2,427.90	216.24
70.	Bristol, St. Paul's	2,551.14	232.99
71.	Downingtown, St. James's	2,564.81	234.86
72.	Ambler, Trinity Memorial	2,577.18	236.55
73.	Philadelphia, St. Luke the Beloved Physician, Bustleton	2,626.29	243.29
74.	Philadelphia, St. Barnabas', Kensington	2,629.79	243.78
75.	Philadelphia, Trinity, Southwark	2,669.00	249.19
76.	*Valley Forge, Washington Memorial Chapel	2,693.96	252.65
77.	Philadelphia, St. James's, Hestonville	2,753.93	260.97
78.	Doylestown, St. Paul's	2,794.92	266.69
79.	Philadelphia, St. Nathanael's	2,797.87	267.10
80.	Philadelphia, Holy Innocents', Tacony	2,996.97	295.12
81.	Philadelphia, Crucifixion	3,009.33	296.87
82.	Philadelphia, Good Shepherd, Kensington	3,020.84	298.50
83.	Philadelphia, Emmanuel, Kensington	3,100.06	309.76
84.	Weldon, St. Peter's	3,173.69	320.28
85.	Philadelphia, Holy Comforter	3,226.93	327.92
86.	Media, Christ Church	3,291.00	337.13
87.	Philadelphia, St. George's, West	3,318.68	341.12
88.	Upper Merion, Christ Church	3,345.17	344.94
89.	Radnor, St. Martin's	3,558.28	375.87
90.	Philadelphia, Free Church of St. John	3,714.11	398.66
91.	Philadelphia, Calvary	3,898.48	425.79
92.	Lower Merion, St. John's	3,915.55	428.31
93.	Philadelphia, St. John Chrysostom	3,922.07	429.27
94.	Pottstown, Christ	3,966.41	435.82
95.	Philadelphia, Emmanuel, Holmesburg	3,975.46	437.16
96.	Gwynedd, Messiah	4,069.94	451.15
97.	Philadelphia, St. Paul Memorial, Fifteenth and Porter Streets	4,072.15	451.48
98.	Philadelphia, All Saints', Moyamensing	4,170.72	466.13
99.	Philadelphia, St. Bartholomew's	4,187.26	468.59
100.	Ridley Park, Christ Church	4,192.05	469.30
101.	Philadelphia, St. Martin's, Oak Lane	4,230.17	474.97
102.	Philadelphia, Epiphany, Sherwood	4,250.18	477.87
103.	Philadelphia, St. Luke's, Kensington	4,329.71	489.82
104.	Paoli, Good Samaritan	4,387.35	498.44
105.	Philadelphia, Zion	4,522.78	518.72
106.	Radnor, St. David's	4,525.18	519.08
107.	Philadelphia, St. Simon the Cyrenian	4,717.15	547.93
108.	Coatesville, Trinity	4,784.11	558.01
109.	Philadelphia, Redemption	4,811.66	562.17
110.	Philadelphia, St. Elizabeth's	4,973.09	586.55
111.	Norristown, All Saints'	4,982.08	587.90
112.	Philadelphia, Prince of Peace	5,131.58	610.54
113.	Philadelphia, St. Matthias'	5,681.45	694.19
114.	Philadelphia, Holy Trinity Memorial Chapel	5,968.00	738.01
115.	Philadelphia, Epiphany, Germantown	5,970.67	738.42
116.	Philadelphia, Annunciation	6,020.46	746.04

		Basis	Apportionment, 1914-15
117.	Wyncote, All Hallows'	$6,110.85	$759.89
118.	Philadelphia, St. David's, Manayunk	6,116.21	760.71
119.	Whitemarsh, St. Thomas's	6,178.23	770.22
120.	Philadelphia, Christ Church	6,277.23	785.41
121.	Philadelphia, Trinity, Oxford	6,282,79	786.27
122.	Philadelphia, Christ Church Chapel	6,374.91	800.42
123.	West Chester, Holy Trinity	6,440.85	810.55
124.	Philadelphia, Chapel of the Mediator	6,507.94	820.87
125.	Conshohocken, Calvary	6,672.85	846.24
126.	Philadelphia, Covenant	6,698.32	850.16
127.	Philadelphia, St. Simeon's	6,814.63	868.08
128.	Philadelphia, St. James's, Kingsessing	6,908.55	882.56
129.	Philadelphia, Holy Comforter Memorial	7,319.14	945.95
130.	Philadelphia, St. Timothy's, Roxborough	7,352.37	951.09
131.	Philadelphia, St. Michael's, Germantown	7,417.90	961.22
132.	Philadelphia, Advocate Memorial	7,423.98	962.16
133.	Philadelphia, St. Andrew's, West	7,511.53	972.93
134.	Bala, St. Asaph's	7,589.12	987.71
135.	Philadelphia, Ascension	7,730.26	1,009.56
136.	Philadelphia, Resurrection	7,858.15	1,029.37
137.	Phœnixville, St. Peter's	8,061.74	1,060.94
138.	Philadelphia, St. Jude and the Nativity	8,332.27	1,102.92
139.	Philadelphia, St. James the Less	8,602.98	1,144.96
140.	Philadelphia, Memorial Chapel of the Holy Communion	8,620.58	1,147.70
141.	Lansdowne, St. John the Evangelist	8,673.91	1,155.99
142.	Chester, St. Paul's	8,917.76	1,193.90
143.	Ardmore, St. Mary's	9,319.90	1,256.49
144.	Norristown, St. John's	9,747.52	1,323.11
145.	Philadelphia, Atonement	9,975.00	1,358.58
146.	Philadelphia, Grace	10,207.95	1,394.92
147.	Philadelphia, St. Andrew's, Eighth Street	10,229.08	1,398.22
148.	*Philadelphia, St. Philip's	10,262.52	1,403.43
149.	Philadelphia, Gloria Dei	10,423.39	1,428.54
150.	Philadelphia, Christ Church, Germantown	11,188.67	1,548.08
151.	Wayne, St. Mary's	11,327.30	1,569.74
152.	Philadelphia, Grace Church, Mt. Airy	11,397.39	1,580.70
153.	Philadelphia, St. Mark's, Frankford	11,471.48	1,592.29
154.	Philadelphia, All Saints', Torresdale	11,975.58	1,671.07
155.	Jenkintown, Our Saviour	12,311.05	1,723.63
156.	Philadelphia, Incarnation	12,385.31	1,735.25
157.	Rosemont, Good Shepherd	13,016.94	1,834.16
158.	Philadelphia, St. Matthew's	13,842.92	1,963.59
159.	Cheltenham, St. Paul's	13,917.67	1,975.31
160.	Philadelphia, St. Mary's	14,193.99	2,018.63
161.	Philadelphia, St. Paul's Memorial, Overbrook	17,695.14	2,523.46
162.	Philadelphia, St. Stephen's	18,260.71	2,657.01
163.	Philadelphia, St. Luke's, Germantown	18,941.63	2,764.01
164.	Philadelphia, St. Peter's, Germantown	19,209.93	2,806.18
165.	Philadelphia, Calvary, Germantown	20,268.80	2,972.62
166.	Chestnut Hill, St. Paul's	20,659.70	3,034.08
167.	Philadelphia, St. Clement's	21,706.28	3,198.65
168.	Philadelphia, Church of the Saviour	26,147.97	3,897.45
169.	Philadelphia, St. Martin-in-the-Field	26,635.94	3,974.25
170.	Bryn Mawr, The Redeemer	28,299.04	4,236.03
171.	Philadelphia, St. Luke and the Epiphany	31,626.24	4,759.84
172.	Philadelphia, Holy Apostles'	33,907.71	5,119.10
173.	Philadelphia, St. Mark's	33,948.31	5,125.49
174.	Philadelphia, St. Peter's	36,427.54	5,515.94
175.	Philadelphia, Holy Trinity	42,026.00	6,397.78
176.	Philadelphia, St. James's	43,220.94	6,584.45
	Total	.....	$144,503.00

	Apportionment, 1914-15
	$759.89
	760.71
	770.22
	785.41
	786.27
	800.42
	810.55
	820.87
	846.24
	850.16
	868.08
	882.56
	945.95
	951.09
	961.22
	962.16
	972.93
	987.71
	1,009.56
	1,029.37
	1,060.94
	1,102.92
	1,144.96
	1,147.70
	1,155.99
	1,193.90
	1,256.49
	1,323.11
	1,358.58
	1,394.92
	1,398.22
	1,403.43
	1,428.54
	1,548.08
	1,569.74
	1,580.70
	1,592.29
	1,671.07
	1,723.63
	1,735.25
	1,834.16
	1,963.59
	1,975.31
	2,018.63
	2,523.46
	2,657.01
	2,764.01
	2,806.18
	2,972.62
	3,034.08
	3,198.65
	3,897.45
	3,974.25
	4,236.03
	4,759.84
	5,119.10
	5,125.49
	5,515.94
	6,397.78
	6,584.45
	44,503.00



(*Continued from Page 103*)

such a splendid collection and so many of them.

"We had a reception for the Archdeacon at the Church, and had the books in their places, for the first time that evening, and it was a sight to see our people as they came in—as soon as they heard that the books were unpacked, they crowded in to see them. So the library really monopolized the reception, but Archdeacon ——— seemed to like playing second fiddle. I am sure if the good people who gave those books could realize the good they are doing that they would set about preparing just such another treat for another little mission." This was a general library for a Mission.

It is well to rememer tbat these books need *not* be new. The unused volumes on the shelves of those who read these letters would provide hundreds of just such libraries, would call forth just such gratitude, with the added joy of feeling that they had had the privilege of supplying the need. The librarian in each parish is glad always to tell how this can be done.

THE SOCIAL SERVICE COMMISSION AND THE AMERICAN FEDERATION OF LABOR

Amongst the current items of more than usual significance it is to be recorded that the Social Service Commission of the Diocese invited the Executive Committee of the American Federation of Labor to be their guests at an informal dinner on Tuesday, November 10th, in the rooms of the City Club. There were present Bishop Rhinelander, Bishop Garland, Messrs. Arkin, Earp, Hodge, Lane, Richardson, Washburn, White, Wetherill and Messrs. Melvin, Walnut, Wilkinson, and Woodruff representing the Commission; and they had as their guests ten of the well known leaders of Organized Labor amongst whom were President Gompers, Secretary Morrison, and Messrs. Duncan, Hayes, Perham and Duffy. The friendly contact between these two groups was unmistakeably worth while and should issue in far-reaching consequences. Bishop Rhinelander made a brief and happy address of welcome, in which he likened the relationship of the two groups to that of the boiler and the cylinder in an engine. Bishop Garland acted as toast master and introduced

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Mr. Gompers, who spoke very appreciatively of the courtesy extended and very effectively concerning the work of his great organization with a membership of two million; he asked that we should recall that the Federation was not responsible for the heterogeneous mass which made up the Labor world in this country, the Immigration Laws attend to that; the Federation accepts the duty of assimilating this mass, safeguarding its rights and training it in its responsibilities. He also emphasized the Federation's influence toward peace and the maintenance of this country's neutrality.

Mr. Duncan protested against the attitude of some ministers who obstruct the efforts to secure more equitable treatment for Labor; and impressively referred to the part played by English workingmen in shortening the War of the Rebellion, by refusing at great personal sacrifice to use Southern cotton in the mills of Manchester. Mr. Morrison also felicitously expressed his appreciation of the work of the churches. The meeting closed with a few cordial words from Mr. Woodruff. LOUIS C. WASHBURN.

THE ALTAR GUILD OF THE CITY MISSION OF PHILADELPHIA

The second annual meeting of the Altar Guild of the City Mission was held on Thursday, 12th November. There was a celebration of the Holy Communion at 9.30 in the Chapel of the Church House. The Rev. Charles S. Hutchinson, D.D., was the celebrant.

At the business meeting the work of the year was reviewed and many encouraging reports read. The Guild has six chapels in its care and the needs of three new ones were discussed. The most important work at present is the equiping of a chapel in the new Home for Indigent Men at Holmesburg. The Church's opportunity here is great, and work must be started at once. If any parish has any church furnishings, in good condition, for which it has no further need the Altar Guild would thankfully accept them, as the demands upon it are increasing. The secretary will gladly answer any inquiries sent to her address at 731 South Broad Street.

The following officers were elected for the year: Miss S. Elisabeth Gilpin, President; Mrs. A. J. Arnold, Vice-President; Miss Gladys Connelly, Secretary; Miss C. Dlaney Belt, Treasurer.

ALL SOULS' CHURCH FOR THE THE DEAF IN NEED

To the Editor of THE CHURCH NEWS:

I enclose herewith a little article from the Rev. Mr. Dantzer. I presume the proper place for this would be in the news department, but perhaps you would want to put it in some other part of the paper.

All Souls' suffers more than any other church in the Diocese during hard times, as the deaf are usually the first to be discharged. At the present time many of the people are out of work and in addition to this they have not had any interest on their Endowment Fund since last April. The congregations have never been as large as they are at present, but though the offerings show an increase over those in the old buildings, the expenses are very much larger. They are now behind several hundred dollars in their current expenses.

Very faithfully yours,
THOMAS J. GARLAND,
Bishop Suffragan of Pennsylvania.

An Illustrated Lecture

The Rev. C. O. Dantzer, of All Souls' Church for the Deaf, has prepared an illustrated lecture on "The Church's Mission to the Children of Silence." There are fifty-three slides in the set. Most of the views have to do with our local work in Philadelphia, but a good part of the lecture deals with the work all over the country. A typewritten lecture accompanies the lantern slides, so that the lecture can be readily given by any one. Mr. Dantzer will gladly loan the slides and the lecture reading to any parish or society. If desired he will also send two or three of the ladies of his silent choir to give illustrations in sign renditions of the hymns.

GALILEE MISSION BROTHERHOOD HOUSE

The Board of Directors of the Galilee Mission have leased a house at 1016 Callowhill Street, to be used in connection with the Mission as a Christian home for converts and workers. This has been one of the greatest needs of the Mission for years. The house has twenty rooms. It has been suggested that some of the parishes in the city might be willing to furnish a room and

(*Continued on Page 111*)

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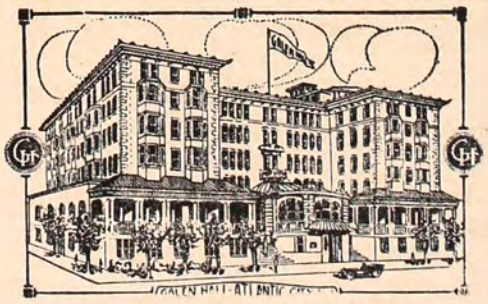

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(*Continued from Page 109*)

have a plate put on the door giving the name of the donor. Two parishes—St. Clement's and St. Michael's Chapel—have already agreed to the plan. It is estimated that the cost per room would be about $50.00. Thirty-six shades will be needed; a dining table and any other article used in furnishing a house. The Superintendent will be glad to furnish any information desired connected with the house. It is expected that the house will be ready for occupancy by December 1st or 10th. Visitors for inspection will be welcome at all times of the day.

THE REV. J. J. D. HALL,
Superintendent.

823 Vine Street.

OPENING OF TRINITY CHAPEL, GULPH MILLS

The first services in the new Parish Hall, at Gulph Mills were held on Sunday, October 18th. There was a large attendance at the Sunday-school and an evening congregation of about 150. Bishop Garland confirmed a class of thirteen, making a total of forty communicants connected with the Mission. This Mission was only sarted on Trinity Sunday of last year, and although services have been held in a private house it has been successful from the beginning.

The owners of the lot purchased for the Chapel gave a donation of $500—and the members of the congregation raised over $500 in cash towards the erection of the building. In addition to this the men and boys did all the excavating and grading after their day's

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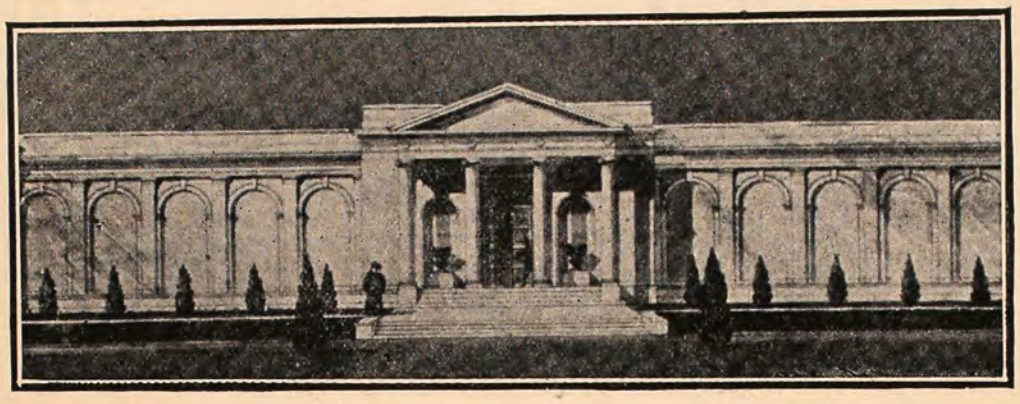

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work was done and on many evenings they worked by lantern light in their effort to make the place more attractive. They tore down the old barn which stood on the ground and with the material they built a horse shed. Members of the congregation also did the painting and glazing. These simple facts give some idea of the spirit of the people and their appreciation of our efforts to minister to their spiritual needs.

The present building will in time be enlarged by adding a second story and will eventually be the Parish House. The cost of the ground and building has been about $4,500, not including the work done by the members of the congregation or the gifts of material from many interested friends. Many articles of church furniture have been donated and also many of the materials used in the erection of the building. All these have been acknowledged. The Mission is still in need of altar vases, choir stalls, a font, cassocks and cottas, and a cross.

There is also need of an additional sum of $500 to pay off the indebtedness on the present building.

Contributions may be sent to Bishop Garland, Church House, Philadelphia, or to the Rev. W. Herbert Burk, Dean of the Convocation of Norristown, who has charge of the Mission.

A few months ago Mr. R. Francis Wood volunteered his services as Sunday-school superintendent and is taking an active interest in the Mission.

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THE NEW ORGAN OF ALL SAINTS' CHURCH, NORRISTOWN

A splendid addition to the equipment of All Saints' Church (the Rev. E. L. Noble, rector), is the new organ which was installed during the late summer and was used for the first time Sunday, September 27th. In the opinion of those competent to judge, it is a wonderfully fine instrument. For October and November two notable Recitals were given, one by Mr. H. Alexander Matthews, of St. Paul's Cheltenham; the other by Mr. John Pommer, of Philadelphia, when to large and appreciative audiences the superb qualities of tone and action of the new organ were artistically displayed.

In the same Church, on All Saints' Day, were used for the first time a very beautiful solid silver chalice and paten. The gift is a memorial. The base of the chalice underneath bears the following inscription:

TO THE HONOR AND GLORY OF ALMIGHTY GOD AND IN LOVING MEMORY OF

MARY SWIFT

FEB. 26, 1853—APRIL 18, 1896

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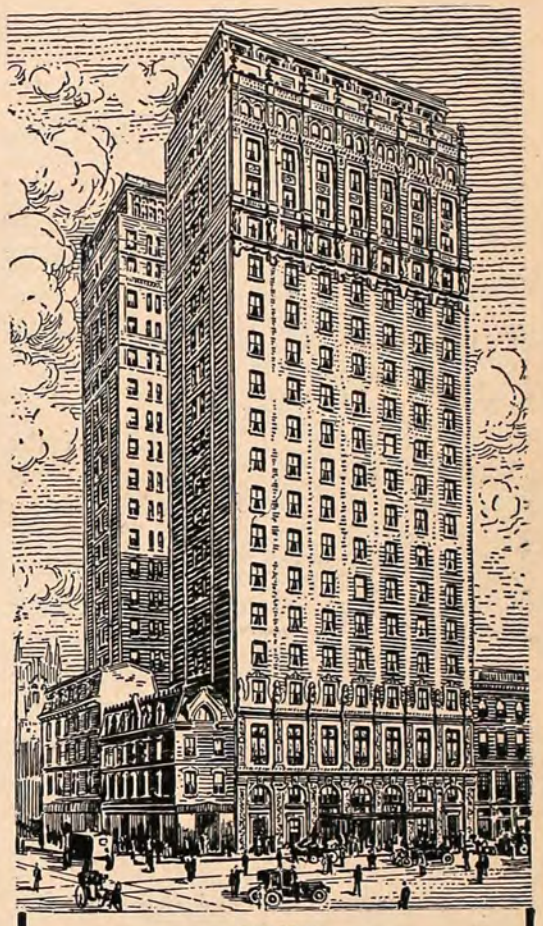
ELIZABETH SWIFT

ALL SAINTS' DAY, 1914.

"My Flesh is Meat indeed, and My Blood is Drink indeed." St. John V, 55. B. S. S.

A PAROCHIAL DAY OF INTERCESSIONS FOR MISSIONS

St. John's Church, Norristown, observed October 21st, as a day of intercession for missions. It was conducted by the Rev. Frederick D. Lobdell, of the Rutherford Associate Mission, North Carolina. The early celebration was a corporate communion for the Woman's Auxiliary and the Junior Auxiliary, and many members availed themselves of this privilege at this service. At 10 o'clock, there was said a litany for missions. At 10.30, after morning prayer, a helpful meditation was given, which prepared the hearts of those who listened for the noonday intercessions which followed. At 3 o'clock in the afternoon, the Woman's Auxiliary and the Juniors met together in the parish house, hearing reports and planning for their winter's work. At this meeting Fr. Lobdell spoke very earnestly of his work among the mountaineers of North Carolina, giving a realistic picture of existing conditions among these simple people, whose lives are now made increasingly difficult by their inability to market their cotton; but whose hearts and minds are ever ready to receive the Church's teaching. Evening prayer followed at 5 o'clock with prayer for missions. At 8 o'clock the day ended in a missionary service, at which Dr. W. H. Jefferys spoke most impressively of the motive for all missionary work, giving a graphic picture of St. Luke's



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Hospital, Shanghai, and its work of mercy among the millions of suffering souls in China. All in St. John's felt the day to be one of privilege and opportunity, and the Rev. Harry St. Clair Hathaway, who is rector, has the gratitude of his entire parish for so carefully planning these helpful services.

DEDICATION OF THE "DOOR OF THE ALLIES" AT VALLEY FORGE

The dedication of the "Door of the Allies," given by the Pennsylvania Chapter of the Daughters of Founders and Patriots of America to the Washington Memorial Chapel at Valley Forge, took place Tuesday, October 20th.

The door is given as a memorial to Washington and to the foreign allies who rendered valuable aid to him during the American War of Independence, and represents the most artistic work of its kind in this country. It is made of oak. The wrought iron work of hinges, rivets and key was done by Samuel Yellin, whose beautiful work is well known.

On the inside of the door is carved the insignia and motto of the society which bears this inscription:

"Presented by the Pennsylvania Chapter, D. F. P. of America."

On each side the arms of Rochambeau, De Gouvion, Du Portail, D'Estaing, Lauzun and Pulaski. On the outside the arms of De Grasse, Lafayette, France (monarchy), Washington, United States of America, Von Steuben and DeKalb.

The arms were carved by Gerald Evans, and are painted in heraldic

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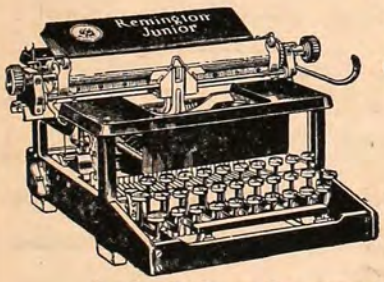

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colors. The door opens from the chapel into the "Porch of the Allies."

The order of service for the dedication of the memorial was prepared by the Rt. Rev. Thomas J. Garland, Bishop Suffragan.

Mrs. Sara P. Snowden Mitchell, president of the Pennsylvania Chapter of Daughters of Founders and Patriots of America, presented the door.

The rector of the Washington Memorial Chapel, Valley Forge, the Rev. W. Herbert Burk accepted the gift. The sentence of dedication was read by Bishop Garland.

"The Star-Spangled Banner" was then sung and the address followed by Dean Andrew F. West, of Princeton University, also an address by Bishop Garland, concluding with prayers and the Retrocessional Hymn.

Afternoon tea was served by the ladies of the Guild. All the patriotic societies were represented. Mrs. Henry V. Boynton, on the national board of the Daughters of Founders and Patriots of America, was present. Miss Crowell, State regent of Pennsylvania, D. A. R., was also present, and the Society of Mayflower Descendants in Pennsylvania were represented by George C. Mason, the governor of the State society.

OFFICIAL ACTS OF THE BISHOPS

Clergy Transferred.

The Rev. Victor M. Mori to Newark; The Rev. John R. Matthews to E. Carolina.

Postulants Admitted.

John Jasinski, A. W. L. Forsyth, Thomas B. Smythe, Genaro Straino, Albert H. Holt.

Candidates Admitted.

Herbert Miller Peck, Paul S. Atkins, Frederick B. Halsey, John K. Shryock.

Clergy Received.

The Rev. Franklin S. Moore, from Connecticut; The Rev. Edmund B. Young, from Chicago; Deaconess Anne Pew, from Missouri.

BOOK NOTICES

The Church News acknowledges the receipt of the following books:

Telepathy of the Celestial World. By Horace C. Stanton, S.T.D. Fleming H. Revell Co. $2.00 net.

The Colonel's Jewels. By Silva Kingstandish. The John C. Winston Co.

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9. **Summer Outing Work**
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Rev. H. Cresson McHenry, Asst. Supt.

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Thousands of men in the city of Philadelphia are homeless and friendless. Sin and vice have brought most of them to this condition. Some of them are educated, well-bred men. You can turn them away. You can scold them, Yes, you can give them a push, and hurry them down the hill of life. You cannot take them into your home. You should not give them money. But you can help support the

Whosoever Gospel Mission and Rescue Home of Germantown

which extends a welcome hand to the sinful and fallen man, saying, "We are glad to see you. We want to help you. We want to lift you up. Come in. Here is some warm food for your stomach, some cast-off clothing for your back, some half-worn shoes for your feet, some work for your hands, and above all, the bread of life and the robe of righteousness for your soul."

Will you not, during the Winter season, help us n this honest effort to do something for the outcast and wanderer? Cast-off clothing, groceries, provisions, etc., may be sent to J. R. McIntyre, Superintendent of the Home, East Chelten Avenue, Germantown, Philadelphia. Contributions of money to M. H. Harrington, Treasurer, 112 West Upsal Street, Germantown, or to the President. We invite you to visit the Home, or we will send you upon application, a booklet describing in full our work.

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(Incorporated)

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The Galilee is a Rescue Mission for men, situated in one of the most densely populated districts of Philadelphia and surrounded by a class who are demoralized by sin and rarely ever go to Church. The object of the Mission is to "Bring men to Christ!" As a means of fulfilling this purpose a religious service is held every evening in the Chapel throughout the year. Many have been redeemed from a terrible life of sin and brought into a new life of forgiveness and love. Quite a number have been brought to Confirmation and are members of various parishes in the city. Every opportunity is given to assist men to lead a better life; good meals are served in the dining room for FIVE CENTS, beds are provided in four large well-lighted well-ventilated dormitories, with the use of shower baths, at TEN CENTS a night, the ONE HUNDRED AND SIXTY-EIGHT BEDS being occupied nearly every night. Men who sleep at the Mission are supplied with a fine, well-ventilated Reading Room, where papers, magazines and many good books are constantly kept on hand, and a well-equipped laundry and bath for FIVE CENTS, other men being charged TEN CENTS. In order to help men to help themselves there is an Industrial Department where they can earn their meals and lodgings. The last report just issued for 1913 contains the following figures and items, from which may be gathered some idea of the character and extent of the work.

Chapel attendance	69,279
Meals served	90,536
Beds rented	56,385
Men using Reading Room	22,000
Free Baths	13,147
Men working in Industrial Department	6,272

TWELVE MEN ARE PREPARING FOR THE MINISTRY IN A LITTLE OVER FOUR YEARS, AND A NUMBER OF OTHERS HAVE DEVOTED THEIR LIVES TO RELIGIOUS WORK OF SOME KIND.

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Incorporated April 23, 1879

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The steamers make hourly trips during the season. In its thirty-eight years' work it has cared for 3,554,259 children and caretakers, and for the past season (1913), 98,305.

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¶ Don't get the mistaken idea that friends of animals are cranks. Persons kind to animals are kind to humankind.

¶ **Our Society is doing good work. We invite your co-operation.**

¶ An urgent appeal is made for additional members, as they add not only to the financial, but to the moral force of our Society.

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The Pennsylvania Society for the Prevention of Cruelty to Animals
1627 Chestnut St., Philadelphia, Pa.

The Children's Aid Society of Pennsylvania

depends in large part for the support of its work upon private contributions. It does for homeless and neglected children what you would like to do if you had the time and opportunity.

¶ **The Society helps children** who are in trouble without restriction as to race, creed or color, providing for them with due regard to their religious faith.

¶ **It places children** in good private families—usually in the country—with or without payment of board, according to circumstances.

¶ **It selects foster homes** by a most careful process of investigation carried on by skilled agents through personal visits.

¶ **It supervises children** after placement by frequent visits by agents, by pastors' and school teachers' reports, correspondence and local committees.

¶ **It now has over 2100 children** in its care. For almost 900 of these children the Society pays board in carefully selected families in the country.

¶ **Any one willing** to consider taking a friendless child into their family is urged to write for further particulars.

¶ **Checks payable to the Society** will be promptly acknowledged and used for this child-saving work. **Bequests are solicited.**

Main Office 419 South Fifteenth Street Philadelphia

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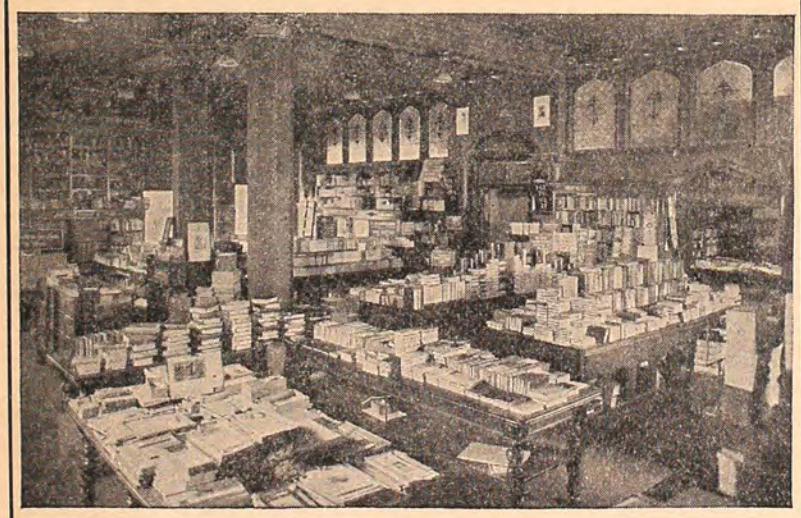

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